

The LUTHERAN



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7, No. 17

JANUARY 26, 1955

CENTS



Familiar Things

ABOUT ONE HUNDRED YEARS before Jesus' birth, there lived in Italy a freed slave by the name of Publilius Syrus. He was a whiz-bang at creating maxims—proverbial sayings.

One of his better-known creations is "familiarity breeds contempt." But does it? Does familiarity breed contempt—especially with things that matter most?

RECENTLY, AT A MOTHER-DAUGHTER banquet, my wife offered the invocation. Shortly thereafter, the mothers and their daughters began feasting upon the food served before them—that is, all except one daughter: ours.

She wouldn't touch her food. When her mother asked her what was wrong, she leaned over and whispered, "Mommie, we haven't thanked Jesus!"

Despite the fact that her own mother had "thanked Jesus," our daughter still hadn't participated in one of those familiar "thanks-to-Jesus" invocations which she was accustomed to pray—or hear prayed—at home.

Familiarity may breed contempt at times, but not with things that really count.

—LESLIE CONRAD, JR.



The LUTHERAN

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THE CHURCH IN THE NEW

Medical school deal is kept secret

Jersey City was one of the few places in America where a \$10 million city-owned property could be turned over to a church institution with scarcely a ripple of public protest. Citizens who tried to protest found that details of the agreement made by the Jersey City government and Seton Hall University, a Roman Catholic institution, were being kept secret.

Seton Hall University is to get the 16-story clinical building of the Jersey City medical center, and operate it on a long-term lease as a medical school. A citizens' group, including Protestant clergymen who are suspicious of the deal, decided this month to take the case to court.

It took about a month for the attorney for the citizens' group to get a copy of the contract made by Jersey City's mayor with Seton Hall. Although the contract was signed, a blank space had been left for the details of the agreement, which were to be filled in later. The college has promised to pay \$275,000 annual rental for the building, but maintenance and service costs are to be paid by the city.

Roman Catholic parish priests and church papers throughout the state were successful in persuading voters last Nov. 2 to reject a plan for a state-owned and operated medical college.

British stirred by atheist broadcasts

Only about 10 per cent of the British are in church on the average Sunday. But the British were sufficiently loyal to the Christian faith to be shocked by two anti-Christian radio speeches put on the air by the government-controlled British Broadcasting Corporation.

Mrs. Margaret Knight told BBC lis-

teners that Christian teachings should be "treated frankly as legends." In many times, she said, "some people don't believe there is really a God—any more than there is really a Santa Claus—though they like to talk as though there was."

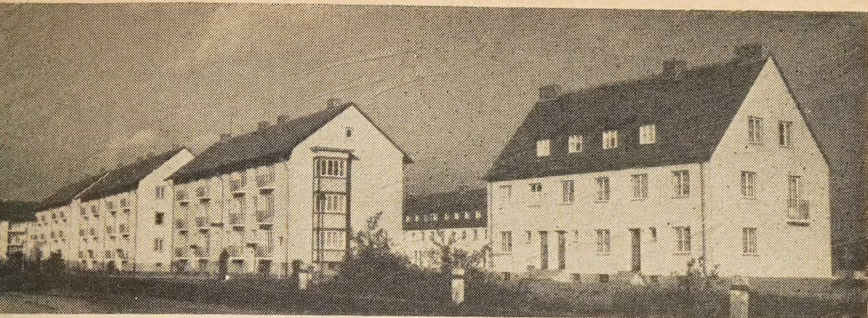
Newspaper headlines called the broadcasts "shocking" and "astounding." "GODLESS RADIO SCANDALIZES THE NATION," said *The (London) Daily Standard*. *The Daily Telegraph* said Mrs. Knight should not be permitted to "affront the air the deepest feelings of religious and dutiful listeners."

Antimerger Presbyterians moved

Showdown had come this month as plans for merging three Presbyterian denominations in the United States. Much time had been spent in trying to bring together the Presbyterians USA (American), Presbyterians US (Southern), and the United Presbyterians into a single body of about 3.5 million members. The vote on the merger plan in presbyteries of the three denominations should begin next week if it had been recommended.

Enemies of the merger decided to act ahead of schedule. In presbyteries where they felt certain the merger would be rejected, the vote was taken before the merger plan was completed. In the first 13 presbyteries where the vote was completed—mostly in the South—12 opposed merger. Ten negative votes among the 84 presbyteries of the Presbyterian Church US were enough to block the merger plan.

"We'll get those in the next few weeks," predicted a leader of the merger bloc. A friend of the merger said the presbyteries which voted against were those which had been "completely lost anyway. There is still a good chance for victory."



NEW GERMAN VILLAGE IS NAMED FOR AMERICAN
Housing project is in memory of S. C. Michelfelder

mans remember a friend

In the Germans' hungriest days after World War II, a Lutheran pastor came to Toledo, Ohio, to help in a heroic saving effort. Dr. S. C. Michelfelder, a headquarters in Geneva, engineered a church relief program which brought food, clothing, and cash to a stricken people. He died in 1951 after a half-century of strenuous labor in Europe. This month 99 refugee families had moved into new apartment buildings in a suburban section of Braunschweig. Along with the 33 three-family structures in the chapel, seating 300, has been dedicated and named the Church of Thanks. The housing project is called the Dr. S. C. Michelfelder Colony. It was built by the German Protestant relief organization, *Evangelische Werk*, with financial help from the Lutheran World Federation and the Ford Foundation.

supplies still needed

Two years after the war the West German factories were back in full production and millions of homes had been built or repaired. But the World Council of Churches estimated that 2,576 tons of clothing would be needed in 1955 in Germany and a half-dozen other European countries to help refugees who are not yet self-supporting.

Earthquakes in Greece, floods in Austria and Italy, bad harvests in Yugoslavia, political disturbance in Trieste, and continued flight of refugees to western Europe from Communist countries were responsible for a vast total of human need.

The Lutheran clothing collection in the United States last November totaled 1,255 tons, said Mr. Bernard A. Confer of Lutheran World Relief. Besides shipments to Germany, Austria, and Yugoslavia, the collection will provide supplies for needy people in Syria, Jordan, Korea, Formosa, Hong Kong.

Wisconsin Lutherans exceeded others in their clothing contributions. They gave 15 per cent of the total gathered throughout the U.S.

Surplus food sent

The U.S. government has stored away huge supplies of butter, cheese, dried milk, grain in an effort to keep surpluses off the market and hold food prices up. To get rid of some of the surplus, the government was willing to donate food to church agencies which are well organized to distribute it among the needy overseas.

Total given the church agencies, the Department of Agriculture reported, has

been 46,362 tons of dried milk, 30,083 tons of butter, 15,523 tons of cheese. The Roman Catholic agency, War Relief Services, claimed 43 per cent of this supply. Next was Church World Service, relief agency of the National Council of Churches, which took 11 per cent of the government gift. Lutheran World Relief was third, with 10 per cent.

A half-dozen other church groups, such as American Friends Service Committee and Unitarian Service Committee, handled smaller amounts.

West Virginia pastors explain

The mayor of Charleston, West Virginia, lectured clergymen of the city in December on the duty of the churches to aid the poor. "Perhaps you don't know about conditions in Charleston," he said.

Pastors assigned a committee to study the mayor's proposal. The city government was running out of cash to provide hospital care for poor people. The mayor wanted the churches to replenish the fund.

This would set "a dangerous precedent," the clergymen replied this month. "The care of indigent persons is the responsibility of all of the citizens of Charleston, and not merely of those who are members of the churches . . . It would be unwise for the churches to contribute money to the City of Charleston or any other governmental unit, to be administered by a department of the government, no matter how worthy the cause may be."

Clergymen said "there are sufficient resources available to city authorities when funds are properly budgeted to care for all of the needs of our people."

Church colleges may get too expensive

Church colleges "offer high-quality education at very moderate rates," Dr.

Edgar M. Carlson reminded the Association of American Colleges. "But if colleges continue to rise as they are doing, we will be in real danger of pricing ourselves out of a market."

Dr. Carlson, president of Gustavus Adolphus College, said the problem results from competition with tax-supported public universities. "There is no limit to the economic disadvantage which even loyal church members can be expected to accept for the sake of the advantages of a Christian education," he said at the association's annual meeting in Washington.

Church colleges may be put out of business because students feel obliged to take advantage of the lower-cost state universities, Dr. Carlson said. He suggested that taxpayers urge the state universities to bring their tuition fees nearer the level of the actual cost of operation. Another solution might be federal scholarships for students unable to pay their own way, leaving students free choice as to where they enroll.

Rockefeller gives seminaries \$20 million

Scores of seminaries were hopeful last month that they might get some of the \$20 million which John D. Rockefeller Jr., announced he is giving for Protestant theological education.

The gift was announced in two sentences which Mr. Rockefeller wrote the Seatlantic Fund which he established in 1938 to administer some of his philanthropies. "I am giving your corporation as of this date securities having a market value of approximately \$20 million," Rockefeller stated. "The purpose of the gift is to strengthen and develop Protestant theological education in this country."

A year ago Mr. Rockefeller gave \$10 million to Harvard for development of its theological school. Union Sem-

New York City has received \$775,000 Rockefeller money in the past year. Henry Pitt Van Dusen, president of the National Council of Churches, said the \$20 million Rockefeller grant reflects "a very marked and rapidly mounting appreciation of the central function of the churches in the world's life today, and of the vital significance of the role of the clergy in their leadership."

Ant congressmen in church

Congressmen ought to go to church like other people, some Washington pastors are believed. But their church membership is usually in congregations in their home towns, and some fail to take active part in church life in Washington during the months Congress is in session.

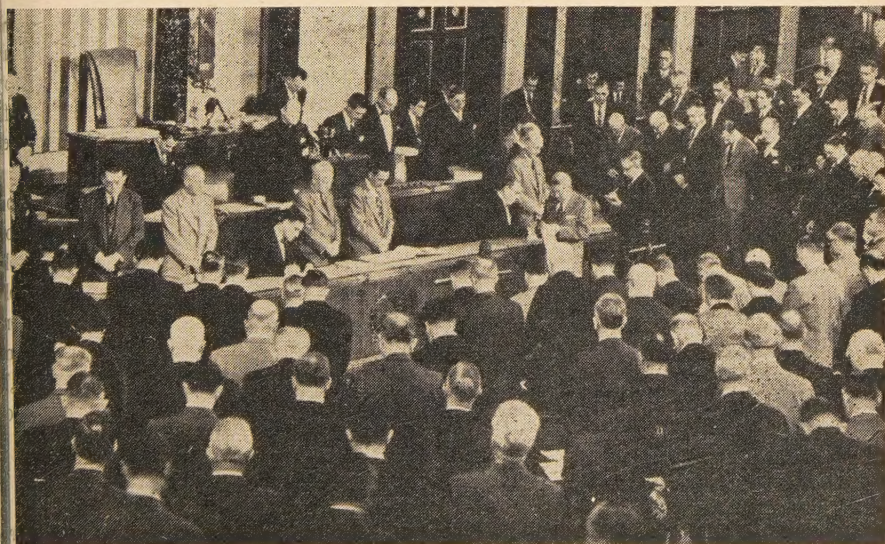
Each Protestant denomination should have a reception in Washington soon after Congress convenes each year. All legislators and government officials belonging to each of the denominations should be invited, the Washington Federation of Churches proposed.

Churches back home should give some help, said Dr. Frederick E. Reissig of the Church Federation. Washington pastors aren't sure to find out about the thousands of government people constantly moving in and out of the city's hotels and apartment houses. Ministers throughout the United States should write to their denominational headquarters or to the pastor of a Washington church regarding each member of their congregations who takes a post in the Federal government.

Churches and politics

Church leaders had dozens of things they wanted considered in sessions of state legislatures opening this month. Protestants usually combine their influence through state councils of churches or through temperance societies which maintain lobbyists at the state capitals.

A department of alcoholism is wanted in Ohio by the state council of churches. A bill establishing the department was sponsored by Senator Raymond E. Hildebrand. It would deal with treatment



CONGRESSMEN RISE FOR PRAYER

Chaplain Bernard Braskamp leads legislators as 84th Congress begins

of alcoholics, prevention of alcoholism, and co-operation in research, law enforcement, and education.

A half-dozen anti-liquor bills were introduced in the Indiana legislature, with prompting from groups such as the Women's Christian Temperance Union and the Indiana Council of Church Women. There was also a bill putting more teeth in the state's constitutional prohibition of gambling.

In Little Rock, Arkansas, Orval E. Faubus went to Second Baptist Church for a service of dedication to God before going to the state capital to take the oath of office as governor.

Lutherans join N. Y. bingo opposition

As the lines straightened out for a rough contest on whether bingo should be legalized as a money-making means for churches in New York State, Dr. Frederick R. Knubel wrote to each senator and assemblyman in the state legislature. Dr. Knubel is president of the United Lutheran Synod of New York and New England.

"The proposed bill for the legalizing of bingo has reference specifically to churches and charitable organizations," Dr. Knubel pointed out. So "you will want to know how the churches feel about it," he told the legislators.

The 325 ULC congregations in New York "not only disclaim any thought of soliciting a change in the law concerning bingo," said Dr. Knubel, "but on the contrary they deeply resent it. We feel that any liberalizing of the laws against gambling would result in social corruption, and are saddened by any idea that the church wants it."

Dr. Knubel provided legislators with a statement on gambling which had been adopted by the United Lutheran Church in America. It urges all congregations "to be scrupulously careful that all



DR. F. R. KNUBEL
A letter to legislators

money-raising efforts" be free from "taint of the gambling spirit" and "to secure the repeal of all legislation that legalizes gambling."

India closes a door for missionaries

United Lutherans had failed to obtain entry visas for four U.S. citizens who wished to go to India as missionaries. But Canadian members of the ULC had no difficulty. India did not require visas for citizens of British Commonwealth countries.

A new rule went into effect Nov. 1, but there was no publicity about it until this month. All missionaries from Commonwealth countries must have special visas to enter India.

A hostile attitude toward Christian missionaries in India is being promoted by Hindu leaders, a mission conference in New Delhi reported this month. Mahasabha, a Hindu organization, seeks to reconvert Christian Indians.

But it "would be a mistake for American Christians to picture India as aflame with universal hatred of missionaries," James K. Matthews reminded a Methodist conference in Cincinnati. "Even in the midst of much agitation in the press, largely under Hindu control, and of untrue allegations by militant Hindu religious and political organizations," he said, "unfriendliness is seldom countered on a person-to-person basis."

Muhlenberg students will be amused by a little pigeon-toed actor with his derby hat will try to make Muhlenberg College students laugh on Feb. 4, he made millions of Americans laugh a generation ago. Students and faculty members will see four of Charlie Chaplin's silent films made more than 30 years ago but the Allentown public will not be invited.

The Chaplin pictures had been scheduled in a "Great Films" series arranged by the college's English department. The

series, said Muhlenberg's president, Dr. J. Conrad Seegers, "is thought of primarily as a community service." But the American Legion's Post 29 was not amused by the idea of anybody enjoying Chaplin pictures. The college cancelled the showing at the Legion's request.

Both the college and the Legion were surprised by the prompt and widespread reaction. The Easton (Pa.) *Express* entitled an editorial, "Muhlenberg Capitulates While Freedom Weeps." "Letters to the editor" filled columns of newspaper space. Col. Harry A. Hall of the American Legion said "we had no idea our opposition to the showing would kick up such a fuss."

President Seegers decided the films should be shown as scheduled, but not to the general public. "The distinction between what is a part of educational program and what we offer for the entertainment of the general community is, in my thinking, a very clear distinction," he said.

And so forth

There were more than 300 places of business open in Montreal on Jan. 6, the festival of the Epiphany. According to a city law, they are required to close on seven holy days each year. Each store violating the law received a summons to appear for a hearing and be fined. But fines are not being collected, pending a decision of the case by the Supreme Court of Canada. The decision is expected before the festival of the Ascension on May 19, next on the list of weekdays when stores must close.

American newspapers had 387 church reporters in 1947, and 474 in 1951, said Coleman A. Harwell, editor of *The Nashville Tennessean*. He said this increase reflects "a great growth in religious interest on the part of newspaper readers."



DR. J. CONRAD SEEGERS

A clear distinction

IF ONE OF THE ELEVEN airmen imprisoned in China came from your neighborhood, you would no doubt have keen personal interest in the return of Dag Hammarskjöld from Peiping. The important question would be, "Has the secretary-general secured the release of this particular man?" This would be the standard of success, and the families of these men must feel that anything short of prompt release is failure.

Everyone's sympathies will be with these families. But it would not be fair to evaluate the Hammarskjöld mission on whether or not the secretary-general has brought the eleven men back home with him. Mr. Hammarskjöld was sent by the United Nations General Assembly. The text of the resolution empowering or requesting him to act should be well noted. "—Requests the secretary-general to make, by means most appropriate in his judgment, *continuing and unremitting* efforts—and to report progress—."

The words "*continuing and unremitting*" indicate clearly that there was no expectation of an immediate settlement, a sudden capitulation on the part of the Chinese. The resolution does not say "to make a plan" or "to follow a definite line." It just says, "Keep on trying, no matter what."

THE FACT THAT Chou En-lai was willing to discuss the matter constituted progress. There was considerable fear that he would not even receive a United Nations envoy. But the talks took place in an orderly fashion, and were not terminated by the sudden withdrawal of either party, which might have indicated pique or violent disagreement. The communiqués that were issued were all jointly signed, and the Peiping radio, comment-

ing afterwards on the visit, gave every indication of restraint, certainly no bitterness or recrimination.

With this first meeting, a dent has been made. The situation has been recognized as existing. United Nations' personnel are being detained in China contrary to the armistice agreements. Anybody who knows the way of Chinese, remembers the interminable dragging of the Korean truce negotiations, will understand that probably many conferences must take place before the final object is concluded and the fliers are released.

The important thing is that the visit has been kept open for these talks. That in itself is a positive achievement. Mr. Hammarskjöld urged that the Peiping mission be regarded not as demanding a sealed contract or paper agreement, but rather it should be measured against the standard of a Danish poet, "To succeed is to realize the possible."

MR. HAMMARSKJÖLD told newsmen when he reached New York, that "this visit to Peiping was a first stage in efforts to achieve the release of the eleven fliers and other United Nations command personnel still detained. I am sure that my talks with Chou En-lai will be definitely useful for this purpose. I hope to be able to continue our contacts. The door that has been opened cannot be kept open, given restraint on all sides."

It is evident at United Nations headquarters that the American public is watching the prisoner negotiation as a clue to whether the UN is worth continuing on in dealing with tense developments in the cold war. Success in this case will help the UN greatly, and its future may be hard to overcome.

—ELLEN-JARDEN NOLL

PRESIDENT EISENHOWER'S "State of the Union" message, followed by a string of special messages, will give the new Congress plenty of meat to chew on. The silence prevailing on Capitol Hill for the next month will mean that the process of digestion is going on.

Many of the things the president asked for are requests which were not granted by the 83rd Congress. Out of 52 proposals, a few will attract more limelight than the rest:

1. *Reciprocal trade.* A three-year extension of the president's power to lower U.S. tariffs in trade negotiations with other countries will be opposed by those who want to protect American industries from foreign competition. Intended to strengthen the economy of the free world against communism, the program stands a good chance of passage.

2. *Military training and service.* The draft is sure to be renewed, but the new proposals to launch a six-months' training program for 17- and 18-year-olds would strengthen the reserve components and face opposition from several directions. Coupled with the reduction in the size of the regular forces, these proposals may prove the most controversial of the year.

3. *Foreign aid.* The unsettled world situation will demand the continuance of a substantial foreign aid program, with the focus shifting from Europe to Asia. As usual, efforts will be made to whittle down the amount. The decision of the Congress to end the Foreign Operations Administration on June 30, shifting military aid to the Pentagon and technical aid to the State Department, will be strongly contested.

4. *School construction.* The president

surprised listeners by highlighting the problem of shortage of classrooms. Previously, he had said the solution should await the White House Conference on Education next fall, which will tie together the results of similar state conferences. The new emphasis will make federal aid to education a central issue in this Congress. It may be complicated by the question of whether parochial schools should share in the benefits.

5. *Public housing.* In spite of last year's rebuff, Eisenhower asked again for a modest program of low-cost rental housing, 35,000 units a year for the next two years. This would do no more than meet the immediate needs of cities which have already projected public housing projects. But it will meet stiff opposition.

6. *Health proposals.* Disclaiming "socialized medicine," the president asked for a number of health measures: reinsurance of private health insurance groups so that they can expand their benefits, better medical care for poor families, construction of health facilities, aid for crippled children and for maternal and child health. Reinsurance is the most controversial of these proposals; the others stand a good chance of passage.

7. *Taft-Hartley revision.* This perennial, which was shelved last year, was touched on only lightly. Last year's middle-of-the-road proposals for changing the law will probably be renewed in a special message. Result: anybody's guess.

As these and other issues emerge, Christians should do some concentrated and consecrated thinking in order to help their proxies in Congress find the right answers. Public opinion plays a large part in the making of national policy.

—ROBERT E. VAN DEUSEN

The Situation from Below

By JOSEPH SITTLER

**If we honestly examine ourselves we find that we are
bound by our self-made chains of sinfulness and death.**

"But if we thus examine ourselves we shall find in us nothing but sin and death from which we can in no wise set ourselves free."

A MAN MUST KNOW THIS to be true or he cannot ever stand in broken knowledge and gratitude before the magnitude of what in Jesus Christ God has done for him. This blunt and unambiguous statement of what that self-examination which "it becometh us" to undertake actually reveals cannot be softened, modified, silenced or made anything but the factual report it is. Let me therefore ponder what is here said, for only thus can I hear with right amazement the mighty "Therefore" which follows, and swallows, and redeems it.

SIN AND DEATH! It is said to me that *these* are what I shall see, and that I shall see nothing that is not involved with and utterly infected with these. Sin—and that means that in all things I always seek myself above everything. Always, even in religion, I seek myself!

But in this undeviating confirmation of myself, I am nevertheless restless—for I know, too, that I am *not* my own

and that the meaning of all things is identical with myself. I am God's! And God himself is the ground and movement and meaning of all that is. But I act as if that were not true, and seek always to justify myself *by* myself, confirm my own life *by* my own life.

Strange and wonderful it is, and revealing of the depth and permeation of my life as a sinner, that even in my private prayers I am haunted like a shadow by my primary concern with myself. I begin to pray. And no sooner do my words begin to come—good, blessed, and grateful words, than I become aware of myself-as-praying. And proud of myself in this pious attitude I congratulate myself because I *am* praying. But I know I ought not to commend myself; and at the very moment of knowing I ought not to commend myself I condemn myself for this commendation. And then the wheel of self-love spins me deeper and deeper into the ambiguity of sin for now congratulate myself for the possession of such "spirituality" as causes me to condemn myself for having commended myself!

That is the way it really is. My entire God-relationship has got the smell of egocentricity about it; I live and think and feel in a self-trap. That's what "nothing but sin" means here. It does not mean that all I am or do is sinful in some quantitative measurement, but rather that nothing that I am or do is free from

This is the second of a series of four articles about the Exhortation which precedes the Order for Public Confession. Dr. Sittler is dean and professor of systematic theology at Chicago Seminary.

this structural egocentricity from which I can in no wise set myself free.

THIS SIN IN WHICH I find myself involved is no light business. It did not simply come upon me. It is not only the sum total of the selfish, prideful, hurting things I do, although it is the father of them all. It is the structure of myself. It is the name for what I *am* before it is the catalog of what I *do*. It is the actual truth about myself. It is not true because it is said of me in the Bible; it is said of me in the Bible because it is true.

Sin and death! These hang together when I know what sin is. Sin is separation from God, and life is fellowship with God. Therefore sin as separation breaks me off from God who is my life. And that is death.

We do not speak much about death any more, even in church. The analgesic and cosmetic treatment of death which characterizes the craft of the mortician has beguiled our common sense. It is made to look like what it is not.

BUT STOP AND THINK—like this! The blindest place I can start to think about anything is the place where I know that there will be a time when I will not think at all! The root-pathos of my existence is not anything that may happen *within* but the ultimate thing that happens *to*

It will cease; there will be a time when I will not be. St. Paul was not expressing a fleeting melancholy when he said, "O wretched man that I am, who will deliver me from the body of this death."

Who has no absolute and obliterating word to say about *death* has no liberating word to say to me at all. Our mortician's language may momentarily divert me from the fact of death, but there it lurks. Death is the end of our fulness, the conclusion to unfolding days, the stark pe-

riod at the end of all promise.

Yes, to be sure. One has only to see sin and death as structural to mortality to know this. But I do not have to *accept* what I know. An infinitude of cleverness, evasion, and huge warm fat blankets of sentiment can serve me here. I can love! But really to love breeds a dream of love absolute and forever. But death ends all dreaming, too. I can live gallantly and aggressively and make the most of these days-which-end. The pathos of the ending is however but heightened by the broken promise of fulfillment celebrated by the gallantry! I can stop thinking about death! But my existence will not obey that order, for the place where thinking goes on is only the main floor of my house. Beneath it is a basement and a sub-basement where passingness, mutability, the irrecoverability of all that is past, survives.

Now morning comes and goes

And lovely is the rose,

The moon doth with delight

Look 'round her when the heavens

are bare,

And waters on a starry night

Are beautiful and fair

The sunshine is a glorious birth,

But yet I know, where e'er I go

That there hath passed away a glory
from the earth.

O God, who before the gift of Thyself in Jesus Christ wouldst have me diligently examine myself, grant me Thy Holy Spirit that my thinking may speak truly to me of my situation-from-below, here where I live. Show me what actually is, to the end that I remain not stupefied with illusion. Unmask for me and in me the fact and structure of my sin—that another possibility may be for me. Unmask for me and in me the fact of my death, that the Lord of life may be for me no sentiment of piety, but the absolute Liberator. Amen.



A Church Came to Pike County

Population quadrupled last year in once-sleepy rural Pike County in southern Ohio. Nearly 25,000 workers and their families poured into the area to help build the new \$1.2 billion atomic energy plant at Piketon. All facilities were overtaxed—housing, hospitals, schools, churches.

Along with other church groups, the National Lutheran Council went into action. The trailer "Chapel of the Good Shepherd" moved into the area. A pastor and other workers came along. Shortly after the trailer-chapel arrived at a settlement (above), full program of education, fellowship and worship was under way. Below, Pastor John Gensel and parish worker lead outdoor Bible school class.



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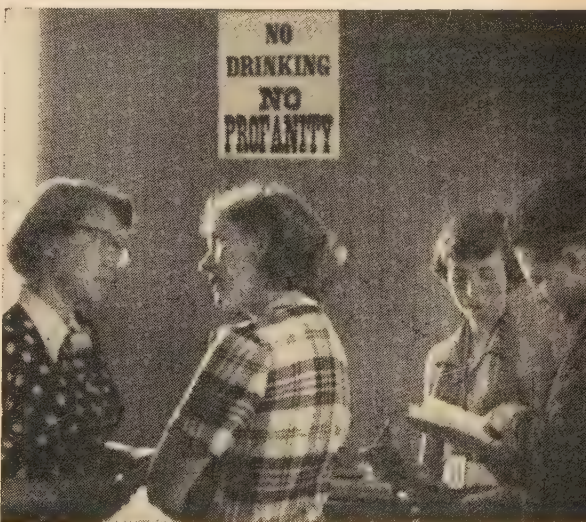
Skilled labor was recruited from all sections of the country to help build the huge plant, which will process uranium to produce the U-235 element required in the atomic process. Some workers came alone, keeping up their homes elsewhere and leaving their families behind. Many others, however, moved into Pike and Scioto counties to become semi-permanent residents.

Thousands lived in trailer villages or other temporary quarters. Some found homes in the villages of the area, while a few lived in cities like Portsmouth, about 20 miles distant.

In the swollen village of Owens, Lutheran workers took over the "Jolly Spot" for Sunday services. At top, workers under the leadership of Pastor John Gensel (wielding mop), stage a clean-up program to ready the place for religious services.

In Center, workers confer before Sunday program gets underway. They are Miss Marjorie Swanson, parish worker; Pastor Gensel; Miss Bertha Bitting, Sunday school leader; and Pastor Gensel. Sign above them refers to Jolly Spot's weekday activities rather than to the services.

In bottom picture, the Jolly Spot has been transformed into the Sunday school session with enthusiastic progress.





Bible school group meets next to mobile chapel. Mrs. Robert Schandelmeir is teacher. Pastor Gensel is looking on.



Recess time at the Bible school means refreshment time. The trailer pastor doling out fruit juice to some thirsty youngsters.



Recess time is play time, too. Mrs. Audrey Gensel and the pastor indulge in some strenuous antics with a group of youngsters during summer Bible school session in the Givens area. Two schools, two miles apart, had a total enrollment of more than 30 children. Most of these were from families living only temporarily in the area.



Other denominational groups co-operated. This is Presbyterian summer staff: Misses Jean Mould, Ann Morrow, Shirley Jo Smith, Ruth Ann Roach, Jean Garrett.



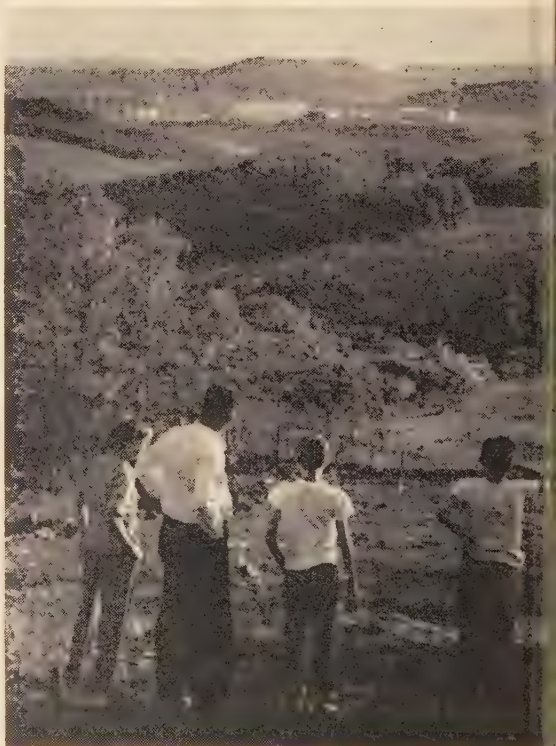
Picnic supper in the trailer court brought neighbors together. Such events were planned on interdenominational basis, developed community feeling among families.



Pastor Gensel's young son prays quietly by himself (left) during closing exercises of Lutheran vacation Bible school held in a Christian Union Church near Givens. Church was borrowed for the occasion. Many church groups joined forces in ministry to the area. At one time trailer court, trailer chapel of the Methodist, Baptist and Lutheran groups were parked side-by-side. Churches' activity helped ease tension between groups, provided effective assistance to state and local authorities in dealing with troublesome situations.

Looking across the rolling countryside to place where atomic plant is nearing completion, Pastor Gensel (right) and three boys speculate on future. Temporary population of area is already declining, will be reduced to about 5,000 construction workers by end of 1955. Meanwhile, technicians and engineers who will permanently staff the great plant are moving into the area. Plant will receive power through 330,000-volt transmission lines, handle more current than is used in Cleveland and Chicago combined.

New construction will establish church permanently. Pastor Gensel will leave area in summer to take up new duties as pastor of English-language congregation in San Juan, Puerto Rico.



Chapels Will Strengthen the Church

In India, where 99 per cent of the people are not Christians, buildings erected in villages help bear witness to the Gospel

MISSION WORK of the United Lutheran Church is concentrated in India in an area along the Bay of Bengal, north of the city of Madras. It covers a section about half the size of the state of Pennsylvania, populated by about 25 million Hindu-speaking people.

The two biggest cities on the ULCA mission field are Rajahmundry and Guntoor, but most of the people live under rather primitive conditions in outlying villages. There are more than 2,100 congregations belonging to the Andhra Lutheran Church, the group into which our mission work has been organized. However, there are only 150 pastors! Many of the congregations are small groups in villages that can be reached only by cutting through difficult jungle paths. Total membership of the Andhra Church is 100,000—which means that about one person out of every 100 in the area is a Christian belonging to the Lutheran church.

In addition to the 150 native pastors, there are nearly 100 missionary personnel and about 4,400 native workers. The latter figure includes Bible women, catechists, teachers who help instruct the 100 children who attend weekday schools conducted by the church, and the

THE 2,239 scattered villages served by Christian workers, there are many with no church, chapel, hall or other meeting place. The tiny thatch-roofed houses can seldom be used for group meetings, so they must take place in tents or in the open air until better provision is made. Eager Christians in these vil-

lages scrape together a little money, hoard bricks and sand, offer their labor freely in order to help build a chapel in which to meet and worship. Aid is needed from either the Andhra Church or the ULCA to provide funds for such things as tile roofs, doors and other parts of the chapels which the local Christians are not able to provide. Total cost in American dollars for such a chapel is from \$300 to \$500. The current Epiphany appeal of the Board of Foreign Missions is designed to raise \$65,000 and thus make possible more than 150 chapels in the villages of India.

Chapel Replaces Hindu Statue

By WILLIAM D. COLEMAN

IN ALMOST all the villages where there are congregations the church is the center of the village. Whether there is only a thatched shed or a fine stone chapel, the villagers look to it as the center of the activities of the community.

One of these villages is Valthimmapuram. I shall never forget my experience in taking part in the dedication of a chapel in this village in the remote regions of the Peddapur field. Travelers passing along the main highway through this area were often preyed upon by robbers.

For centuries the villagers had worshiped the Hindu god Siva, represented by a stone image of the sacred bull erected in the center of town. About 100

The Rev. Mr. Coleman is a member of the Pennsylvania Ministerium now serving the church as a missionary to India.

years ago the gospel was preached in the village, a number of families were baptized, and a Christian congregation was started.

For years the Christians of Valthimmapuram worshiped in a thatched shed built beside the Hindu's sacred bull. There was objection and opposition to their worship as Christians, but they persisted in spite of persecution.

Finally, they started a permanent stone chapel. They worked on it with their own hands. After getting the foundations and walls built they could go no further. Friends in America donated funds for the roof and the chapel was completed.

ON THE DAY of dedication it was thrilling to march in solemn procession around the chapel, ignoring the stone bull on one side and finally entering the chapel to take part in the service of dedication.

Not only will this chapel be a place where the Christian congregation can hear the Word of God and take part in the Lord's Supper, but this chapel will also be a tangible daily witness to the gospel of Jesus in the midst of the many Hindus yet to be won for Christ.

Another of these villages is Mirthipadu along the Godavari River. In this village there is a group of caste converts who for many years met in one another's homes for worship.

They felt the need of a chapel. So they secured a site in the center of the town and started digging the foundation for their house of worship. The Hindu neighbors objected, saying, "Why do you bring here the worship of a foreign god? Are not the gods of our forefathers good enough for you? Your Christian building will come to no good."

BUT THE CHRISTIANS continued to build and erected the walls. Large cracks appeared in the walls and they finally collapsed.

"See, we told you so," the Hindus stated gleefully.

The Christians, undaunted, decided to build a second time. So on the same foundations they began to erect the walls again. The Hindus taunted them. "Your walls will fall again," they said.

And sure enough, when the walls were erected, large cracks opened up and they fell down again. One Christian family, unable to stand the persecution, left town.

The rest of the Christians prayed and decided that they must try building a third time. But before starting the building they went to the missionary builder and secured his advice.

When he had seen the crumbled walls and had heard again the story of the walls falling down, he said, "Your foundations must come out. They are faulty. The stone in them is not large enough, and you haven't used cement."

FOR THE THIRD TIME the Christians started building, this time with solid foundations. After the church walls were built they put on a thatched roof because



PREPARING FOR A BUILDING
Member of village congregation in India checks building materials for the chapel



VILLAGE CONGREGATION HAS A CHAPEL OF ITS OWN

Typical village chapel made possible by gifts from American churches

their resources had been drained in their valiant efforts.

Then the unforeseen happened. The Adavari River was at flood. It was higher than ever before in history. The banks were breached and flood waters poured into Mirthipadu. Christians and Hindus fled from their homes with the few things they could carry. The waters rose higher and higher.

The villagers waited through the night on the hillside. The Hindus were wailing and lamented their loss. The Christians were gathered in a close knot, at times crying, at times singing.

When the first light of dawn permitted them to see, the villagers did not recog-

nize their town. It was a sheet of water. Most of their homes had crumbled. But there in the center of town firmly stood the church which the Christians had built for the third time.

Its foundations were strong and it withstood the flood waters. Finally, the floods subsided. The villagers returned to salvage what they could. The Christians first cleaned out the mud from their chapel and gathering together in it gave thanks to God for sparing their chapel.

The taunting and persecution of the Hindus had stopped. Some even came to prayer services to find out more about Jesus Christ. The Christians felt that their faith in him was vindicated.



SEEMS IT STRANGE that thou shouldst live forever? Is it less strange that thou shouldst die at all? This is a miracle; and that no more.

—EDWARD YOUNG in *The Golden Book of Immortality* (Association)

THE EMPTY TIN CAN WAS A WONDERFUL TOY

By HERBERT P. STELLING

**What some people throw out and discard as worthless
may become the means of saving another person's life**

ONE NIGHT an Indian pastor and I went to conduct a worship service in a little village about ten miles across the fields from Rentachintala. Rentachintala is not on any map of India, big or small, which you may see, but it is sixty-six miles from Guntur, which is on the map. Before the people congregated that night for prayer, we were visiting in the local evangelist's house. Actually his house is part of a building which serves as a house, school and church.

During our visit I noticed the toddling small child of the evangelist. She was a cute little thing and as I watched I saw her playing with an American tin can! I knew it was from the United States because it bore the label of an American baby food company. In fact, we had a few cans of food exactly like that for our then-six-month-old daughter. I was surprised that they could get that kind of baby food in such a remote place.

THEN IT OCCURRED to me that our supply home in Rentachintala was almost exhausted. Furthermore, we were having difficulty getting this kind although it was sometimes available in Madras. I knew my wife would be pleased if I could solve the problem by bringing some home. "Wouldn't she be surprised if I brought some home so unexpect-

edly?" I thought happily. Therefore, thinking I would find out where I could buy some of that baby food, I asked the person next to me, "Where did that baby food can come from?"

My heart felt as empty as that tin can when he said, "Her older brother, who goes to school in Rentachintala, got it out of your trash pile."

ANOTHER INCIDENT happened in a fine little hospital in Rentachintala.

"Doctor, please save my husband," said the wife of a critically ill patient recently said to me in Telegu. One did not have to understand even a few words of Telegu language to know how pitifully she was crying for help. Her husband had had septicemia which had not responded to penicillin and streptomycin. I considered it necessary to inform her that his condition had become critical. It was evident that he would continue his downhill course unless a change in medication was made. The medicine I wanted to use would cost exactly twice as much per day as what he was already getting, and his family was barely able to meet even the lower expense.

The wife, dressed in rags, pleaded, "Don't let him die. We have two little children."

Then taking her necklace from around her neck and holding it toward me in an outstretched hand, she said, "I can give you fifty rupees (about \$12) for this necklace. It is all I have, but I can't get along without my husband."

Dr. Stelling is an ordained pastor and also a medical doctor who is serving as a medical missionary in the ULCA's affiliated Andhra Lutheran Church of India.

As the Hindu woman stood there in tears, I asked her, "Do you believe in God? We will do all we can to help your husband but we must leave the outcome up to God. All of us must meet these trials in life. God will help us."

IT WAS A PROBLEM to know what to do. The patient needed the new medicine. It would probably help him. At last, it deserved a trial. However, could we ask the wife to sell her last possession when she might be left with two little children and without any support if her husband died?

Then we remembered that just a few days before we had been given a small amount of that medicine because it was out of date. Even though it was out of date, we would try it. We would give it without charge.

Her husband lived! We thank God for that. We are hoping he will live to become a Christian.

OUR HOSPITAL at Rentachintala is a light in the darkness. There is no other hospital for about sixty-five miles. It is giving a great need. The two Indian doctors, Dr. K. Kanthaiah and Dr. Ramaji Gopal, have been doing a good job.

Truly it would be more correct to say that they have been doing an excellent piece of work with the facilities available.

We do not have poor equipment at Rentachintala. Some of it is good and some of it is poor. All in all it is pretty good. A lot of people are being helped. We are thankful for that. But India is progressing. We have an opportunity to lead the way in this remote area.

WE ARE grateful when we can use some out-of-date medicine to save a man to support his wife and two children and maybe—so we hope—to become a Christian. But there will be another man today or tomorrow who will need some of these newer drugs and equipment if he is going to live, and we won't even have some out-of-date medicine to give him—and he will die.

To me the empty tin can and the medicine out-of-date are symbolical. They show that some people in this wonderful world are using what other people regard as trash or as something no longer of any value. They are using it without complaint—yes, even with deep gratitude, like the little girl who played happily with the empty tin can.



MAKING SUBSTITUTES FOR GOD

IN VARIOUS QUARTERS men and women of culture have been trying to discover or devise substitutes for the God of the fathers. As far back as the time of the Paris Exposition (1900) a brilliant historian, Henry Adams, declared that he could find no god better than the electric dynamo. This from the grandson of John Quincy Adams, and the great grandson of John Adams, both of them strong believers in the God of the Bible. Evidently the time came, as D. W. Brogan would say, when "a man born in Boston felt no need of being born again." In our country the business of trying to devise substitutes for God may or may not have begun in Boston. Whatever the source, the custom has spread.—From *Biographical Preaching for Today* by ANDREW W. BLACKWOOD (Abingdon)

The POSTMAN, the POOCH and the PATCH

By HAROLD HELFER

**Delivering Miss Effie's letter
called for a lot of courage
and the cost was a pair of pants**

THEY'RE SNICKERING at me again. People have always snickered at me. Only this time it's different.

I suppose maybe it's natural for people to feel like laughing at a very pudgy mailman with a round face and eyeglasses, who turned pink and huffed and puffed every time he put his mail pouch back on or climbed up a small hill. Even the other mailmen and postal clerks had their jokes about me. When the people whose houses I came up to with the mail smiled at me, it wasn't entirely out of friendliness, as it was with other postmen, but because they were amused too.

MISS EFFIE was different. She smiled at me too, from behind the window of the white house with the green shutters, but there was something about her smile that warmed me up. I sometimes thought as I made my rounds that some day—well, after all, I wasn't married and neither was she and maybe we could get along very well together. I knew that it must be lonely being an invalid, just like it was being a pudgy man.

I had wanted for the longest time to



go up to her door and say a few words to her instead of depositing her mail in the box outside of the gate, but that was the dog. He wasn't a very big dog, but he always barked at me ferociously from behind the fence.

Dogs, like people, seem to find something special about me. Only instead of laughing, they like to bark real loud and act aggressive, as if letting me know that they are superior to me. I shivered at the sight of the smallest pooches, especially pups. And I'd resent the owners who had them.

But I didn't feel that way about Miss Effie. I realized how, being all by herself in the house, she'd want somebody around for company. I felt a little guilty, since she was an invalid, not bringing the mail right up to her door. I wanted to do it all my heart, but I just couldn't get enough nerve to open the gate and walk past that snarling dog.

SHE WAS ABLE to get the mail by going for it in a wheelchair. I never saw her because I always hurried on, but I knew Anderson, the assistant superintendent

the post office, told me about it. He lived in the neighborhood. He also told me about Miss Effie's nephew, John Dawson. He was the only relative she had and she doted on him. When he was in town he stayed with her. But he was the overseas representative for some kind of concern and was nearly always on the road somewhere. She'd get letters from him from Johannesburg, Tokyo, Cairo, Hamburg—all over the world.

And when I noticed a sadness come to the smile that Miss Effie gave me from her window, I knew why it was. It had been quite a while since I had bought her a letter from her nephew. And the last one was from Singapore and it seemed to be quite a trouble spot. I couldn't blame her for being worried.

When somebody who means a lot to you is a long distance away, any news can be reassuring. That's why people put such a campaign to keep folks writing to boys in the service. Good news from home is a big help to them.

I kept hoping a letter would come. But weeks went by and there wasn't any. It was by far the longest period that I ever passed without her getting any word from her nephew. The sadness in her face behind the window grew.

And then it came! There it was, the familiar "John Dawson" in the upper hand corner of the envelope, and it was postmarked New Delhi. So I knew it must be all right.

MISS EFFIE'S home was about midway on my route, but I headed straight for it anyway. What is more, I made up my mind, dog or no dog, I was going to get it up to her door.

But when I approached the house and the dog growled at me, as fierce as ever, the old clamminess spread over me. Well, I said to myself, I guess I'll just put the letter in the box. It'll be just as well.

I actually opened the mailbox. But when I saw Miss Effie's face by the window, her eyes so frightened and hopeful, all mixed up, I found my hand reach out for the gate and swing it open. The dog's barking grew more furious. My blood seemed to have turned to ice. I swallowed when there was nothing to swallow, but I kept walking toward the door, with the little dog yapping and snarling at my heels.

THEN HE LEAPED AT ME. I could feel him hanging on to the seat of my trousers. I twisted and turned, full of panic, trying to shake him. Then the door flung open. It was Miss Effie, in her chair.

"Elmo!" she cried out. "Let go—this very minute! The very idea!"

The dog let go and slunk away.

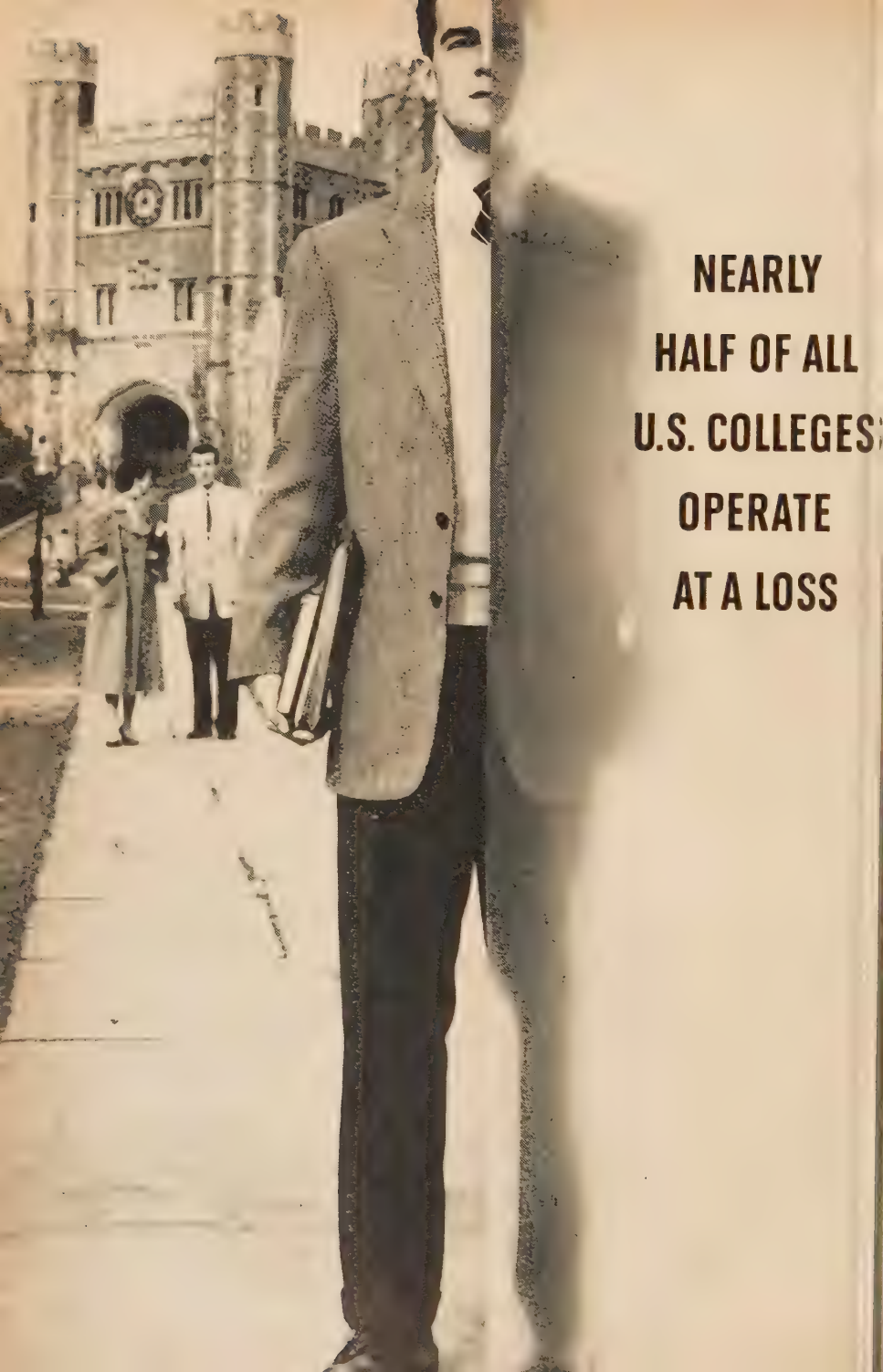
I walked over to Miss Effie and handed her the letter. Her face lit up as soon as she saw who it was from. Then, her eyes glistening at me, she said, "I—I'm most grateful."

I tipped my hat and said, "Not at all, ma'am."

AS I WALKED ALONG the rest of the route, a strange feeling that I never had before came over me. It was almost as if I had on armor and was on a horse and people were lined up throwing roses at me.

Of course, what they were actually doing was snickering at me. I suppose it is funny, at that, to see a man with a torn place in the seat of his pants.

They're still snickering about this, as I know they will continue for quite some time. But there is a difference about their snickering now. Now I don't mind it. I don't mind it at all. Miss Effie smiles at me warmer than ever and the patch in the seat of my trousers is my badge of honor.



**NEARLY
HALF OF ALL
U.S. COLLEGES
OPERATE
AT A LOSS**

Here's a new way of giving colleges the financial help they need

The G-E Educational Fund announces a plan to match an employee's gifts to his college, up to \$1000 in one year

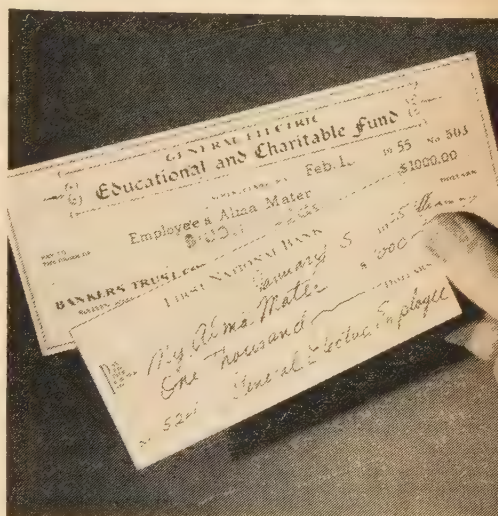
One out of every two colleges and universities in the U.S. is today operating in the red . . . and rapidly increasing enrollments mean they face a mounting deficit every year.

To American industry, which depends on healthy schools for its trained man power, the question is, "How can we help—and encourage others to help?"

A "Corporate Alumnus Program" is now announced for 1955 by the Trustees of the General Electric Educational and Charitable Fund. Here is the plan:

For every gift made by a G-E employee to an accredited four-year U.S. college or university at which he has earned a degree, the Fund will make a gift to the same school. Within the limits of the plan, it is the intent to match each employee's contributions, up to \$1000 in one year, on a dollar-for-dollar basis. This is in addition to the scholarships, fellowships and grants-in-aid provided by the Fund.

The Corporate Alumnus Program will obviously not itself lift the colleges' siz-



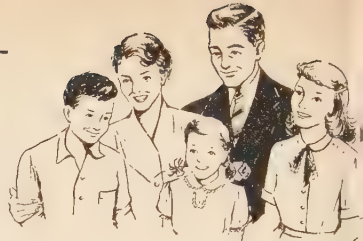
When an employee gives to his college, his gift is backed up with a second check. For more information on the Program write to: *General Electric Educational and Charitable Fund, Department T-2-123, Schenectady, N. Y.*

able dollar burden, but it will be a good start in stimulating increased alumni and industry support — and, as we see it, a good example of progress in the American way.

Progress Is Our Most Important Product

GENERAL  ELECTRIC

STORMS



AS WE FINISHED the processional hymn I glanced at the service books Susie and Pete were holding, to be sure they had the various parts of the service marked. Karen usually checks on them, but now that she is in the youth choir Pete is chief "place finder."

The new assistant, Paul Symonds, was reading very well. His voice was full and resonant, yet quiet and with no fancy flourishes. Every word was clear and confident. Too bad I couldn't say the same about Pastor Ittel. The congregation has grown used to his mannerisms and we love him dearly, but you can never forget that he is the one speaking.

FUNNY HOW the devil manages to push his way even into a church service. I shrugged him off and concentrated on the liturgy. It wasn't until the pastor began to make the announcements that I began to notice the people about me.

Directly in front of us was the young woman I met at the PTA last week. What was her name? Cline? Kraus? Kein? Kreil? No use bluffing. I'd have to ask her to tell me again. She looked like a person I would like to know. Her husband looked nice, too.

They were sitting next to Mrs. Schmidt. Thinking of our mingled relief and anger when we were fooled by the fire drill at the church, I settled back more comfortably in the pew. The building is beautiful. While the church is not made with hands, this one means a lot to us. It is only made of brick and stone and plaster and steel and wood, yet the accumulated hours of

worship always seem to me to cling here almost like something you can reach out and touch. A heathen idea, I guess. It is better to take whatever Pastor Ittel had to say to us seriously this morning.

AND AS USUAL the pastor seemed to be speaking directly to me when he began to preach. He preached about Jesus stilling the tempest and about the storms in our own lives. We all have them and as Christians we know that Christ can quiet them. Just the same it is helpful and comforting to have the fact pointed out.

After the service, Susie and Pete were in a rush to get outside. "Can't we wait home?" Pete demanded.

"Not unless Karen walks with you and takes charge of the key. We don't want Daddy to have to go in the cellar window in his best suit today."

Pete grinned sheepishly. "Come on, Susie, we'll find Karen."

MRS. SCHMIDT was talking to the newcomers in front of us. "Connie, these are neighbors of yours, Mr. and Mrs. Krew. This is Mrs. Melton, a dear girl with a heart of gold."

"Now you've embarrassed me! I've met Mrs. Krew before and I'm glad to see you both here in our church this morning. I hope you will come often."

"Thank you." Mr. Krew's voice was as pleasant as his smile. "We like the dignity of your service. It is very like our church at home. And for some reason your pastor seemed to be talking

right to us in his sermon this morning. Pulling up our roots and moving to a new community has put us in the midst of a whole series of storms during these past several months."

"Big ones and little ones!" his wife agreed, laughing. "Everything from homesickness to annoyance with the postman."

"Careful," warned Mrs. Schmidt. Connie's husband is a mailman, so anything you say may be held against you! No, I'm joking, of course. But that was Dan Melton in charge of the ushers as you came in. First on the right with the offering."

"He'll want to meet you," I put in. "Let me bring him over."

ON THE WAY to him I handed the porkey to Karen, talked for a minute with Eloise Clinefoose. Then I ran into Blanche Lightman, so Dan went to meet the Krews alone. Blanche and Bob are sponsors for the Intermediate League and they do a good job of keeping the parents up on what's going on. We were all talking when Claire Mawson appeared at my elbow, her mouth set in a mild exasperation.

"Those husbands of ours have another meeting," she informed me. "I am to go home with you when you are ready and then Charlie will take Dan home later. What about that all right with you?"

"I guess it has to be. When do you suppose they'll be home for dinner?"

"They don't know. It may not be long. The last-minute details about the annual meeting. They don't think it will be long but—"

"But you never can tell!" I finished with her. We left Blanche laughing and headed for the car. On the way, I noticed that Claire seemed glowing with more than her usual happy disposition. And the sermon meant so much to her,

too? She hadn't appeared to be having any particular troubles lately, but you never can tell who may be going through something the rest of the world never dreams about.

"YOU SEEM very happy," I hinted, as I maneuvered the car out into the stream of traffic.

"I am," Claire smiled. "Can you keep a secret, Connie?"

"Coming from you, that's practically an insult," I grinned back in mock reproach.

"Purely an attention-getting remark! I know you keep secrets or I wouldn't trust you with so many. But this isn't mine, exactly. You know Chuck has been having a time making up his mind what he wants to do with his life. Nothing appealed especially. We noticed, though, that he was very much interested in all the details about getting an assistant here at the church, about how badly we needed one, but there were so few men available that we couldn't just get someone on a week's or a month's notice."

"Are you trying to tell me that Chuck's thinking of entering the ministry?" I interrupted. "Oh, Claire, I think that's wonderful. How long have you known?"

"He told us at Christmas he thought he'd probably study for the ministry. Then yesterday we had a letter saying he'd made an appointment to see the president of synod. I didn't know he had talked with Pastor Ittel at Christmas, but he did. And the student pastor on campus has been encouraging him, too, and gave him seminary catalogues. It begins to look as though it is really serious. This morning when the pastor talked about storms, I thought of the storms of uncertainty we've been through over Chuck's indecisiveness. He seemed to be talking right to me."

A CHRISTIAN DICTIONARY

SOME WORDS have been used so often that they become vague and dull. They need to be restudied and resharpened.

Such a word is "LOVE"

WHEN IT IS DIFFICULT to find the right word to describe something, people often say, "The Greeks had a word for it." In the case of "love" the Greeks had three words for it!

They used one word only when referring to divine love, the love of God for his children. A second word referred to the reverse, the love of people for God. The third word referred to brotherly love, the love of people for each other.

IT IS MOST CONVENIENT to have several words for "love." Perhaps we would be better off if we had two in the English language—one including all love, the other dedicated solely to physical attraction (the second being a part of the first). However, the English language contains the one word, "love." Perhaps that is good. All types of love, if they be genuine, can be part of divine love.

Even sexual love can be a holy thing. Marriage is a holy estate, ordained of God; yet no one will deny that a real part of marriage is the physical attraction and companionship. This is certainly not to be the major part of marriage, but is important. Love divine, all loves excellent, is always the well from which the others flow.

True love of our fellow-man, including the person we have married, must be founded on love from and to God. There are some who do not believe in God and yet love their fellows. But we know that their love cannot be so deep and thor-

ough as Christian love can be.

Almost anyone will admit that family love can be the strongest earthly tie. Love for husband and wife, parent and child, brother and sister can survive most obstacles. It is more enduring than simple liking of a neighbor or agreeableness with a stranger. Family love is willing and able to endure more strains, more heartaches, more absences, more abuse than any other human kind of love.

If we could consider all men and women as part of our family, recognizing them as true brothers and sisters, the world would know more widespread genuine affection and be a much better place to live in.

This, of course, is what Christianity teaches to be the fact. We are relative close relatives, brothers and sisters. This can only be apparent to us when we acknowledge God to be the father of us all. Once we know that he is "our Father," we become real family members in our thinking and our feelings (And whether we admit it or not, we already are.)

IN ORDER to recognize God as our common heavenly Father, we must know of him and his love for us. Only the love of Jesus for us can make this evident. And here is plenty of evidence. The tremendous love of God for his children is amply demonstrated through his only Son, our Lord.

Real brotherhood can come only when we love him who first loved us, and then see our fellow-men in that new light with unlimited value to God and to us.

Perhaps we can picture this combination of loves as an inverted "T." The divine love comes down the stem and then branches out horizontally into our love for each other—all one love, yet giving in two directions and ever reciprocal.

For a definition of love, there is no

etter than I Corinthians 13. That masterpiece of thought and language deserves memorization. This writer knows of no finer piece of thoughtful literature in existence—and he is aware of the sonnets of Elizabeth Browning and the works of such as Keats and Shelley.

True love is never given for the hope of glory or reward. As one magnificent hymn states it:

ere there no heaven to gain, no hell to flee,
or what thou art alone I must love Thee . . .
ot for the hope of glory or reward,
it even as Thyself hast loved me, Lord . . .
(Hymn 58, Common Service Book)

THE MOMENT we love God in order to do something, we have lost an important element of love. True love is unselfish, concerned with what God wants, not what we want. Those people whose whole spiritual lives are motivated by the goal of heaven or the fear of hell may be among those not fit for heaven. Often their whole outlook is selfish, no matter how sweet their talk or noble their actions. Without love, we remember, even untain-moving faith and body-burning martyrdom profiteth nothing.

Obviously we all have a long way to go to reach this unselfish level of love, but if we are Christians we are trying. God has never expected perfection of us, and since the New Testament went into effect, forgives our limitations graciously. The grace of God is closely related to the love of God. The two are not identical, or we wouldn't need two words to name them. But precisely where the difference lies is largely a matter of definition.

God is gracious in that he loves us although we are undeserving, and in that he forgives us through no merit of ours, and that he supports us who have not merited that support. The grace of God is the total of God's graciousness,

always unmerited by us. Whether it is the love of God that makes him gracious or the grace that makes him loving, is something the Greeks might have debated at length. I doubt that the Hebrews would have even raised the question. The important thing is that God is gracious and does love us.

What is love? We've all heard the answer often. There will never be anything more true: "God is love."

—PHILIP R. HOH

PERSONAL PROBLEM CLINIC

QUESTIONS about personal or social difficulties may be sent to Dr. Rudisill at 1228 Spruce Street, Philadelphia, for reply.

Discipline

QUESTION: We have three children, two of whom are of school age. Herb, my husband, is away all day, even on some Saturdays. He gets home rather late each evening. The result is that I have the children on my hands almost all the time. I have to find things for them to do, and that becomes a real chore when it's a daily responsibility.

The most difficult and annoying problem, however, is to keep the young ones within bounds. When they are together it seems there is a fight about every ten minutes. Each one takes his turn as an aggressor. They are always getting into forbidden areas. They appropriate one another's property. They like to meddle with their father's and my things. They break things which they have been forbidden to touch, upset what I have put in order, and disarrange papers in their father's desk. They often disregard my orders. Again and again I have been unable to hold them in check, and have assured them that Daddy will handle

them when he gets home. This he often fails to do. Herb doesn't like to have offenses referred to him. He insists that I should punish immediately.

REPLY: Your daily responsibility is not easy. The task may be hard on your disposition. But there are undoubtedly also plenty of fine occasions which indicate that it is not all in vain. Whatever else may be said, you need to exercise patience, try to put yourself in the place of the children and of your husband, and envision the whole situation as you may look back on it ten or more years from now.

Inasmuch as Herb has to be away from home so much it is incumbent on you to direct and control home affairs most of the time. Any punishment for a specific deed should be rather prompt (but just) if it is to have any effect. If unduly delayed it loses its linkage with the offense. When that happens a child is likely to consider the punishment unfair—it may rankle for some time. That means that you must be ready to administer the various forms of discipline promptly.

Note also that referring the obstreperous children to their father for punishment is hardly fair to him. He turns out to be a blind dispenser of justice for conditions and acts which he may understand only in part. Worse than that, to the children he becomes identified with punishment and unpleasantness. Such a circumstance tends to alienate the children from him, whereas it is desirable that he have a close relation to them. Both parents should have the privilege of playing a variety of roles in relation to children. When the pleasant and unpleasant are combined in a reasonable way, the total results are likely to be much more satisfying.

Dawdling

QUESTION: Ray, nine, has recently been dillydallying with dressing and breakfast to the extent of being late for the school bus. Several times we have had to drive him to school so he might be on time. Would it be better to let him be late and take the consequences? I scold a good bit, but it doesn't seem to have any effect. What can I do?

REPLY: Why is the boy dawdling? It is the parents' responsibility to have the child at the school at the proper time, and the school is within its rights in insisting on a youngster being there on time. To allow Ray to be late, even to "take the consequences," would be an act of irresponsibility.

The total picture calls for examination of the causes and working out a solution. Perhaps something has happened at school which creates a desire to avoid school or to delay the experience. Or your son's dilatory tactics may be a simple bid for attention from the family. Or the slow motion may be rather natural, but rendered more pronounced as resistance to pressure. Each of us has somewhat of a normal pace at which we work. To be urged to speed up or to slow down is annoying, though we can alter the pace of our own accord without annoyance.

Ray may have need of more encouragement and less pressure. It may be that he needs more time to get ready, as well as a larger measure of help in organizing his procedures for the morning. It may be that some form of recognition should be offered him for a good punctuality record over a period of one, two, or three months.

Before adopting any plan for improving the situation, try to find out what the actual problem is.

—EARL S. RUDISIL

Faith Is the Victory

The Book of Revelation Speaks to Us. By Herbert H. Wernecke. Westminster Press. 176 pages. \$3.

This is a book! Only one other book that I have ever read, J. Hugh Michael's *The Epistle of Paul to the Philippians* in the Moffatt Commentary series, has ever done anything comparable with this for a book of the Bible for me.

Let no one be deceived by the brevity of the book. Every sentence in *Revelation* is interpreted and its cognitive roots, historical and literary, are identified and interpreted. This interpretation is always simple, sound, scholarly; never fanciful or far-fetched.

At the same time, the reader's imagination takes fire. As I read this book it became dear to me, with a vividness that I had never experienced before what it meant to the early Christians—and what it means to moral integrity in any time—not to quiesce in emperor worship, repeating "Caesar is God," and why only those who do not have this "lie in their mouths" stand before the great white throne.

This book will likely be the definitive work in this field for a long time to come. But this book should be commended for another reason. The book of *Revelation* is not only studied, sustained, comprehensive statement in the Bible of the impact of Christianity upon organized society. We have said a lot of foolish things and committed a devastating lot of follies in the name of the social gospel through our ignorance of this book and its central Christian thesis about God's order and man's disorder. It may have been forgivable when our interpreters only made confusion twice compounded when they attempted to deal with *Revelation*. That excuse no longer exists for any intelligent person who will set himself to the task of understanding *Revelation* by this trustworthy tool of interpretation. On the side by side with the largely unsuspected treasure of the book of *Revelation*. This book, perhaps wisely, omits several things; any discussion of astronomical references, or of the popular apocalypticism which was the picture gallery of the ordinary people's minds, or of the possible origin of this picture gallery in pagan art

during the exile, or of the architecture of the synagogue of the first Christian century.

The author of *Revelation* is a genius in Hebrew thought forms, rough and awkward in his Greek, who has taken the creed of the church, "Christ is Lord," and shown it in its totality in conflict with—and victory over—all the totalitarianisms concocted out of the temporal and nontotal in life.

CHARLES LESLIE VENABLE

Harrisburg, Pa.

Swedish-American Relations

Viking Times to Modern. By Eric W. Fleisher and Jorgen Weibull. University of Minnesota Press. 115 pages. \$4.50.

Since a large segment of the Lutheran population of the United States is of Swedish origin, this study of relations between the two countries has a special interest. It is a matter of some regret, however, that except for a few paragraphs about the Lutheran settlers along the Delaware in the 17th century, no mention is made of the religious and cultural heritage which Swedish immigrants brought with them.

Political and economic connections form the major part of this study. During the first decades of the American republic, Swedish naval strength and diplomacy played an important role in maintaining the sovereignty of the U.S.A. and Swedish ships provided it with necessary materials.

Mass immigration from Sweden is comparatively recent. Prior to 1840 the only Swedish settlement of any strength was that along the Delaware. In the 1840s a large group came to America from the Scandina-

vian land and after the Civil War the migration became an important factor, with more than 100,000 Swedes reaching these shores from 1868-1870.

The book is handsomely bound and interestingly illustrated. A. P. S.

Church Influence on Society

The Protestant Clergy and Public Issues, 1812-1848. By John R. Bodo. Princeton University Press. 291 pages. \$5.

Because we are deeply concerned today with attempts to define the proper function of the church in society, historians have been directing our attention to parts of the past for such light as history might shed on our problem. The present competent study is one of several recently published.

The author, a Presbyterian clergyman, has prudently selected a limited period of time and has analyzed the public utterances and activities (reflected especially in contemporary pamphlets and magazines) of only one group of clergymen in the New England and Middle Atlantic states. He calls these clergymen "theocrats" because they were ideological descendants of the Puritans and because they believed in God's special concern for the United States and in the desirability of subjecting the nation to divine rule. Accordingly they set themselves up as interpreters of God's will with reference to issues which were agitating the public mind in the years between the beginning of the War of 1812 and the conclusion of the Mexican War.

These were years of war and peace, of the great migrations to the western frontier and the Roman Catholic immigration from Ireland, of the emergence of the Indian and Negro problems, of "manifest destiny" and the territorial expansion of the country to the Pacific. There were plenty of public issues confronting the nation, and the fairly homogeneous body of clergymen under discussion (mostly Congregational and Presbyterian, with some Methodist and Baptist) spoke up in such a way as to suggest a clear-cut pattern.

They were not pacifists, but they were reluctant to endorse the two wars in which

America engaged in this period. They protested against the current treatment of American Indians and proposed to solve the Negro problem by colonization in Liberia rather than by emancipation. They saw a threat to inherited institutions in the growing strength of the Roman Catholic Church and launched a vigorous home mission program to save the New West from infidelity and barbarism. They tried to preserve the Puritan Sabbath, entered upon a temperance crusade, and opposed the emerging labor movement. On the whole the "theocrats" were socially, politically, and religiously conservative, but they bore witness in their own way to God's concern for society.

The only Lutheran identified with the "theocrats" in his pattern of thinking was Samuel S. Schmucker. William Augustus Muhlenberg, an Episcopalian, is mistakenly referred to as "the leader of early American Lutheranism." If the author had looked elsewhere he would have discovered other Lutherans besides Schmucker who shared similar views, but it remains true that the pattern of thinking here described was more characteristic of Calvinistic than of Lutheran clergymen. THEODORE G. TAPPE

Philadelphia Seminary

Faith and Education

Christianity in Education. By Martin H. Land. Augsburg. 110 pages. \$1.75.

In brief space a retired Lutheran educator (St. Olaf College) has given a distillate of his understanding of the relation between Christian faith and cultural education. In the cause of the wide sweep of his interests in the fields of classical culture, history, philosophy, psychology, literature, language, natural sciences, social studies, music, home-making, health, religion, and extracurricular activities are all covered—the book is a primer in the important subjects under discussion.

While it is filled with relevant scriptural quotations of some length, the reader is given little guidance as to their detailed import for the subject discussed.

Philadelphia

OSWALD ELBER

ILLINOIS

Lutherans Seek \$100,000 For Old People's Home

By JOHN E. COOPERRIDER

CHICAGO—Establishment of a Lutheran home for the aged is the goal of a "Founding Fund Organization Committee," set up here recently. Chairman of the committee is the Rev. Eldred H. Trede, pastor of St. Luke's Church, Chicago.

The committee, composed of members of Illinois and Wartburg Synod churches and sponsored by the United Lutheran Social Mission Society, will endeavor to raise \$100,000. Members will be asked to become "founders" or "benefactors" of the new home by contributing from \$500 to \$1,000.

According to a decision at the 1954 Illinois Synod convention, the Social Mission Society will try to reach this \$100,000 goal before a general campaign among the churches is launched for an additional \$250,000.

The home is intended as the first of several units to be located throughout the state, according to the plan of the society. It will house from 30 to 50 residents, giving priority to those who are disabled.

The Rev. George H. J. Aigner, pastor of St. Paul's Church, Evanston, was named chairman of fund raising by the committee, and the Rev. Louis H. Valbracht, pastor of Edgebrook Church, Chicago, chairman of publicity.

SUCCESS of an experimental inter-Lutheran vacation church school institute held at Chicago Seminary, Maywood, in 1954, has led to an expansion of the program for 1955. The Lutheran Council of Greater Chicago, sponsor of the institute which will be held in May, has announced a planning meeting to be held at Wicker Park Church, Chicago, Feb. 19.

Prof. Donald F. Irvin of the seminary will lead a discussion on "How We Can Con-

duct the Most Effective Vacation Church School." At the meeting, vacation church school materials published by five major Lutheran publishing houses for 1955 will be reviewed.

ST. JOHN'S CHURCH, Sterling, Dr. Alfred L. Grewe pastor, celebrated its centennial Dec. 5-12. Former Pastor Albert H. Keck,



GUEST FROM INDIA: Now doing graduate work at Thiel College, Greenville, Pa., is Miss Lily Agnes Solomon of Rajahmundry, India, shown here (right) with Mrs. Frederick B. Irvin, wife of Thiel's president. Dr. Irvin was formerly vice president of Andhra Christian College in Guntur, India. Miss Solomon was educated at the Lutheran Mission School in her native Rajahmundry. Her trip to America was made possible by funds contributed by the ULCA Women's Missionary Society and Thiel College students. Recently she appeared before the congregation of Grace Church, Franklin, Pa., giving a talk and demonstration of how Indian children are taught to play and pray at mission schools.

ILLINOIS . . .

Jr., now pastor of St. Andrew's Church, Hickory, N. C., and President Armin G. Weng of the Maywood Seminary, spoke Dec. 5. Two sons of the congregation, the Rev. Clarence Warfel, pastor of Grace Church, Monroe, Wis., and Warren Thummel, student at the Maywood Seminary, spoke Dec. 12. Forty-four persons have been active members of the church for more than 50 years.

Edgebrook Church, Chicago, the Rev. Louis H. Valbracht, pastor, recently adopted a new policy of offering a gift each year to a mission congregation in Illinois engaged in a building project. Recipient of the first gift of \$600 for altar cross and candelabra was Holy Trinity Church, Lombard, the Rev. C. Kenneth Proefrock, pastor.

Trinity Church, Chicago, celebrated Pastor P. B. Hack's 35th anniversary of ordination with special services on Dec. 12. Dr. Grady Davis of the Chicago Seminary and

LUTHERANS FEATURED IN FORD FOUNDATION FILM

A film produced by the Ford Foundation Motion Picture Corporation for distribution to the 4-H Clubs of America has among its actors and narrators Lutherans from Queen City, Mo. The film, to be shown early this year on television in the Ford Theater program, is narrated by Mr. and Mrs. Leland Miller and Mr. and Mrs. Carl Brenizer of St. Mark's Church. Other members of St. Mark's played leading roles in the picture.

Pastor G. H. Aigner were speakers. The Rev. Mr. Hack has been pastor of Trinity Church for 12 years.

Mrs. Roy Catlin, widow of a former president of the Illinois Synod, became pan-worker of Grace Church, Woodstock, Jan. 1.

ONTARIO

Synod Begins \$100,000 Home Mission Appeal

By NORMAN BERNER

KITCHENER—A \$100,000 fund to build building sites for mission churches is sought in an appeal opening in the Canada Synod on Jan. 30. The day was observed as "Home Missions Sunday" in congregations throughout the synod.

It is hoped that the fund will overcome the handicap that earlier missions experienced when they were unable to find suitable sites at reasonable prices. The fund has already made a \$7,500 loan to co-purchase of lots in the town of Pembroke. A site in the city of Peterborough where Missionary Herb Gastmeier is working is under consideration.

Appeal Director Norman Berner conducted 15 area meetings throughout the synod in January to assist congregations in organizing the fund gathering.

One congregation, Grace, Eganville (Henry Schmieder pastor), has already given over the top. Over \$2,000 was pledged, and



NEW LIFE FOR TWO: The "I do" was said in almost inaudible tones as Fred Gehrke, an 82-year-old great-grandfather, and Mrs. Lena Mitschke, 72, exchanged marriage vows at the Lutheran Home of Moorestown, New Jersey. They met last year when both became residents of the home.



LIFE FOR MANY: St. Matthew's Church is the third mission to be developed in Kane, Wash., over the past two years. Development of St. Matthew's is entrusted to pastor John L. Baglien, who assembled 64 persons at initial service.

church council voted to send an immediate contribution of \$2,500. Two Kitchener congregations, St. Matthew's and St. Peter's, received Christmas offerings totaling nearly \$1,500 for the fund.

"OUR AIM is not to produce geniuses, but to fill the need for good, versatile pastors," declared Dr. J. Ray Houser at his inauguration as president of Waterloo Lutheran Synod.

The number of students to meet that need will be uneven and inadequate during the next few years, Dr. Houser said. For example, only one will graduate this year. Most students are in the middler class, and the junior. But there are 14 parishes in mission fields now in need of pastors.

The inauguration took place Jan. 16 in St. Peter's Church, Kitchener, with Dr. J. Cronmiller, president of the Board of Pastors, officiating.

Dr. Karl Henry visited Hamilton early in January to consult with Trinity and St. Paul's congregations on a possible merger and relocation in the east end of the city.

The famed Augsburg Choir, which made a strong impression on a previous visit to Kitchener, repeated its success here on Jan. 10, when it gave an additional concert in Hamilton.

INSTALLATIONS: The Rev. Albert Lorch in the Chesley parish, and the Rev. Walter Peterson in the London mission, on Jan. 9;

Dr. E. W. Hemrich in St. Matthew's, Brantford, and the Rev. William Nolting in Redeemer, Montreal, on Jan. 23; the Rev. L. H. Kalbfleisch in the Neustadt parish, on Feb. 6.

The Rev. Fred Zinck has been called by the Board of American Missions to develop a mission in southwest Montreal; the Rev. August Raidur to do work among the Swedes and Estonians in Toronto.

PACIFIC NORTHWEST

Car Becomes Classroom

By PAUL WILLIAM FUNK

PORTLAND—Can't get to heaven in a Ford! Maybe so, but members of a Sunday school class at Shepherd of the Hills Church, Stevenson, Wash., believe a Ford is as good a place as any to get started. When pupils exceeded available space in this mission congregation's meeting-place, the class decided that a Ford station wagon was an ideal place to hold their sessions.

If the class enlarges any more they may have to add a trailer. However, the Rev. John Fullmer and his people hope they will be able to provide an adequate building for the congregation before this is necessary. This little mission is one of four or five being organized in the Pacific Synod.

ST. JAMES' CHURCH, Portland, was the meeting place for the presidents' conference

PACIFIC NORTHWEST . . .

of the Pacific Synod Luther League, Dec. 28-30. Officers of congregational leagues from every part of the synod held a workshop conference. Each field of Luther League activity was covered, to give local leaders a better understanding of their responsibilities.

The Rev. John Baglien, chairman of the synodical youth committee, was instrumental in arranging the program. Synod President L. H. Steinhoff spoke at a dinner session.

FIVE YEARS AGO on Jan. 2, 1950, the Rev. Homer Berner began the establishment of the first United Lutheran church in Idaho. After several months the Church of the Good Shepherd at Pocatello was organized in the heart of Mormon territory. Since that time a church at Boise has been organized and is flourishing. On the anniversary of the beginning of ULC work in the state, a little chapel was dedicated at Lava Hot Springs, Idaho, which has been developed as a preaching point in the Pocatello parish. The chapel, which represents the volunteer work of a small group of faithful laymen, is the only Protestant church in a large area which is over 90 per cent Mormon.

FIFTY-ONE MEMBERS of seven Lutheran churches of Salem, Oregon, met early in December to organize a Men's Lutheran Association. Projects for the group will in-

clude promotion of Lutheran functions in Salem and development of the Lutheran summer Bible camp at Colton, Oregon. The group chose Charles Ireland, member of Good Shepherd Church (ULCA), as its first president. Other officers represent American Lutheran and Lutheran Church congregations.

The Rev. John Baglien, board mission worker in the Minnehaha district of Salem, Ore., conducted an initial service on Nov. 7 with 64 persons in attendance. The new mission is to be named St. Matthew's Church. Attendance at the first Sunday school session was 64. Services and Sunday school are conducted in a small house-chapel located on the future church site. This infant congregation now has a Lutheran League and a choir.

PACIFIC SOUTHWEST

Evangelism Gets First Place

By HOWARD L. LOGAN

LOS ANGELES—Evangelism was the main theme in the Pacific Southwest Synod as the new year began. The Arizona and Northern Conferences are sharing in a National Lutheran Council Preaching-Teaching Reaching Mission program in all congregations Feb. 6-10. Guest leaders from other areas will be featured speakers.

Churches in the Los Angeles area will follow the same plan Oct. 30 to Nov. 3. Program for the fall campaign was discussed at a meeting of pastors of the area under the chairmanship of the Rev. William B.



MANSION WITH A MISSION: The residence of the late William C. Bittler, wealthy Reading, Pa., manufacturer, is to become an Old Folks' Home for Lutheran Trustees of Tipton Lutheran Home board the estate at an undisclosed price. After completion of remodeling job, the home will accommodate 30 guests. Top houses at present 26 guests in two stages, and has a waiting list of eligible persons desiring to gain admittance.



IGN WITH A PURPOSE: The educational building planned by Holy Trinity in Raleigh, N.C., has already won the acclaim of architects as one of the state's most noteworthy designs. The \$200,000 hall will be located near North Carolina State College.

tor of evangelism for the Augustana Church.

THE SOUTHWEST SYNOD is again the first of the United Lutheran Church to hold its convention. Delegates meet Jan. 24-25 at St. Michael's Church in Berkeley, near the University of California campus. The Minnesota Synod is represented by Chester A. Myron, Department of Stewardship.

Residing for the first time is Dr. Carl V. Bert, elected president in 1954 to succeed Dr. James P. Beasom. Dr. Beasom, who served as president from 1944 until last year, is now a pastor of St. Mary's Lutheran Church in London.

Faith Church organized in 1953 in Yuma, Arizona, is rated as "the hottest mission in the West" (it's in desert country near the Mexican border). It has a stewardship program of over \$5,000 this year, \$1,000 of it from benevolences. In addition, members recently paid for an electronic organ. Lutheran World Action received 169 per cent of its 1954 goal from this congregation. The Sunday school pledged \$100 for mission work in British Guiana and \$85 for the Arizona Bible Camp.

PLACED PERSONS continue to arrive from Europe under sponsorship of Lutheran organizations. Latest arrivals were the Tietz family from Germany. Sponsored by Trinity Church, Long Beach, the family lived temporarily with Mrs. Tietz's sister-in-law, a DP who had arrived earlier. Then

Trinity Church provided a home, furniture, and the first food supply.

The recently organized Arizona Conference elected the following officers: Pastors Frank H. Clutz, president; George A. Spindt, vice president; and Franklin H. Schott, secretary. Mr. H. R. Lind is treasurer. Another mission is soon to be started in Tucson.

"Let us wash your car," said Luther Leaguers of Lihue Church, Hawaii. Proceeds from the car-wash operation are to finance their trip to the Hawaiian Conference Lutheran League meeting at Honolulu. Church members bring their cars to the League's center on Saturday.

SOUTHERN CONFERENCE pastors are holding a pre-Lenten retreat at Forest Home in the San Bernardino Mountains. This year's leader was Dr. Gerhard E. Lenski of Pacific Seminary.

The synod will receive another pastor from the Northwest Synod when the Rev. Paul H. Waldschmidt, Jr., leaves Mt. Carmel Church, Minneapolis, to become pastor of Holy Trinity Church, Inglewood, Calif., in mid-February. Holy Trinity, a 14-year-old parish, has a communing membership of over 500 and property valued at close to \$500,000.

The Rev. Quentin P. Garman has been elected president of the synodical Leadership Training Corporation to succeed the Rev. David E. Robison.

AMONG THE CONGREGATIONS: Mt. Olivet congregation, Phoenix, Ariz., has broken ground for its first church. The synod's department of church extension is supervising construction . . . Grace Church, Richmond, Calif., has conducted its stewardship program on a three-year basis. Pledges for three years exceeded \$150,000. This assurance of funds makes long-range planning possible . . . Services at Hollywood Church were telecast to an estimated audience of 300,000. The congregation has adopted plans to continue its property improvement program in 1955.

PENNSYLVANIA

World Action Goal is Reached

By LUTHER E. FACKLER

PITTSBURGH—As the 1954 financial records of the Pittsburgh Synod were being closed by Treasurer Paul Schnur, the Lutheran World Action quota for the year was assured. It seemed likely that the synod would be within a few thousand dollars of 110 per cent of the World Action goal. Treasurer Schnur was confident that the year's apportionment, \$728,251, would be met in full.

A hundred thousand-dollar fund for the Zelenople Home had been set during its centennial year. This was exceeded, with receipts totaling more than \$103,000. Another special in 1954 had been the first part of a two-year \$225,000 Home Mission Advance fund. Prospects for this fund are promising.

THE FIRST MISSION congregation established in the Pittsburgh Synod in 1955 is Christ Church, Ross township. It was organized in mid-January with a hundred charter members. Work in the field was begun by a seminary student, Leroy Dobbe, last summer. Since September Dr. Alex W. Stremel, chaplain of the Western Penitentiary, has been giving part-time service in readying the congregation for organization.

Property has been purchased in Kearsarge as a building site for Our Saviour Church,

WELFARE

NACHUSA HOME for Children, Nachusa, Ill., has received a letter commendation from the director of children's services in the Illinois Department of Welfare. Said Mr. Roman L. Harski: "The fulfillment of fifty years service to children in this area is a noteworthy occasion and we congratulate you." In the year ahead, Nachusa Home is planning to erect an additional residence for girls, employ an additional social worker.

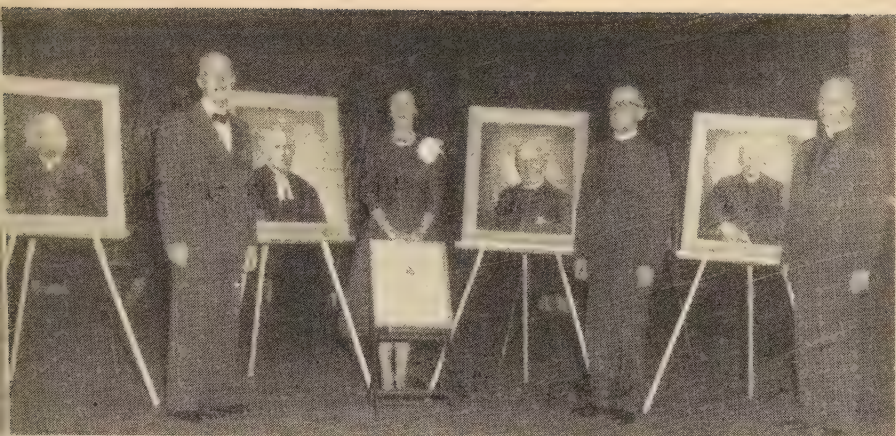
MILWAUKEE HOSPITAL, Milwaukee, Wisc., is planning for extensive remodeling and expansion. Project includes construction of a new Deacon Home.

LUTHERAN WELFARE Association of New Jersey is making plans now for a special fund-raising campaign early in 1956 to finance construction of an old folks' home. The proposed building would care for 60 aged guests.

LUTHERAN SERVICE SOCIETY of Western Pennsylvania will continue its regular Saturday morning devotionals broadcasts over Station WJAS, Pittsburgh. This 9:30 A.M. program has been popular with radio listeners in the Pittsburgh area.

LUTHERAN INNER MISSION, formerly the Inner Mission Society of the Evangelical Lutheran Church of Baltimore City and Vicinity, has scheduled the annual meeting of its Women's Auxiliary for Feb. 3 at 1 P.M. in St. Mary's Church, Baltimore, Md.

NATIONAL LUTHERAN COUNCIL's Division of Welfare has a new executive secretary. Dr. Henry J. Whiting, now of Montclair, N. J., succeeds J. C. E. Krumbholz in that office on Feb. 1. Formerly connected with Lutheran welfare work in Maryland, Wisconsin and Minnesota, Dr. Whiting has been in Geneva, Switzerland, since May 1952, as director of the Lutheran World Federation's Department of World Service.



EDITORIAL RECORD: Portraits of four of the five pastors Salem Church, Catonsville, Md., has had in its 106 years of existence were unveiled when Salem laid the cornerstone of a \$156,000 parish education building. Portraits show (left to right) the late Dr. George Ebeling, who came to Salem from Germany; Dr. Martin Luther Enders, who substituted English for German in worship at the beginning of the century; Dr. John C. Myers, pastor from 1910 to 1947; and present Pastor W. V. Newby. Mrs. Eric Erwe, artist, holds plaque remembering the first pastor, the Reverend A. C. Brockman.

mission being organized in the Erie area. Superintendent Hugh E. Warren reports the average age of 88 persons residing in the Old People's Home in Zelienople is 97 years. Oldest is 97, and youngest 65. Using 1954 data, the average number of years a guest may be expected to live at home is 9.3 years. The average admission fee is sufficient to provide for two and a half years of care.

Three television receivers—plus a maintenance fund to keep them operating—have been received by the Passavant Home for epileptics at Rochester. They were given by Good Shepherd Church of Erie.

HOW TO SELL BIBLES

A Boston bookshop held a big sale of Bibles recently. They attracted big crowds by pasting this bit of verse in bold letters in the window of the store:

"Holy Scripture, Writ Divine

At a dollar forty-nine;

Satan trembles when he sees

Bibles sold as cheap as these."

SOUTH CAROLINA

New Congregation Sets Record in South Carolina

By WYNNE C. BOLIEK

COLUMBIA—Church of the Transfiguration is the name of the youngest member of the family of South Carolina congregations. It was organized at Cayce, near Columbia, on Nov. 22.

The "baby congregation," led by Mission Developer Clarence H. Stucke, set a record for size in the South Carolina Synod. It started with 108 confirmed members and 74 baptized children. The organizational service was attended by 350. Offerings, including gifts from several congregations in the area, totaled \$2,500. Dr. Karl W. Kinard, president of the synod, delivered the sermon. Pastor Dermont F. Swicegood of Mount Tabor Church, West Columbia, served as liturgist.

Shortly before this newest congregation was added to the South Carolina Synod, one

SOUTH CAROLINA . . .

of its oldest churches observed its 200th anniversary. St. John's Church near Pomaria had received its first land grant in 1763 from King George III. Anniversary of the organization was observed Nov. 14. Services were conducted by Pastor George C. Kahl. Former pastors participating included the Rev. J. Kenneth Webb, Summerville; the Rev. J. Shelton Moose, Columbia; and the Rev. Thomas H. Weeks, Newberry. Synod President Kinard spoke at the afternoon service. A brief history of the congregation was presented by Dr. E. B. Hallman. The Rev. Alton C. Clark, Anderson, is a son of this rural congregation now serving in the ministry.

The campaign for \$500,000 for Newberry College will get under way early this year. Mr. H. Odelle Harman will serve as general chairman. Dr. Karl W. Kinard is general chairman for the South Carolina Synod, Dr. C. E. Fritz of Atlanta is general chairman for the Georgia-Alabama Synod, the Rev. Royall A. Yount is chairman for the Florida Synod.

Several hundred attended the Brotherhood convention of the South Carolina Synod on Nov. 17 at the Church of the Ascension, Columbia. Theme was "Living Witness." The address at the banquet was delivered by the Rev. Frank K. Efrid of Salisbury, N. C.

A highlight of the convention was the successful completion of a \$51,000 Brotherhood loan and gift fund for home missions. In addition to the Brotherhood fund, the synod administers the \$49,000 "Wessinger Memorial Fund" to aid newly organized congregations. The Brotherhood voted to continue securing funds each year for gifts to missions.

Dr. Fred W. Kinard of Charleston was elected president; C. C. Howell, Jr. of Greenville, first vice president; Cecil Bowers, Columbia, second vice president; Philip Kelly, Newberry, secretary; Otho Shealy, Leesville, treasurer; Charles E. Koon, Columbia, promotional secretary; the Rev. D. F. Swicegood, West Columbia, pastoral advisor.

St. Luke's Church, Summerville, held cornerstone laying service for a new educational building Nov. 28. Pastor J. Kenneth Webb led the service. The message was brought by President Kinard. Also participating was the Rev. J. Shelton Moose, syndical field worker.

Cornerstone laying for a new church parish building for St. Luke's Church, Columbia, was on Dec. 5. Pastor Henry Wingard led the service. The sermon was delivered by the Rev. J. Shelton Moose.

Luther Leaguers got credit at Trinity Church, Greenville, for a considerable increase in subscriptions for "The Lutheran." In 1954, Trinity had 48 subscribers among its members. This year, after a visitation program of the congregation by the Lutheran League, the number has risen to 139.

Luther Leaguers of St. Johannes Church, Charleston, visited Good Shepherd Church, Walterboro, recently for a service of special meaning to both congregations. This was a presentation of an altar for the Good Shepherd parish building. The altar was built by E. M. Messervy, a member of St. Johannes Church.

THE CHRISTMAS EVE candlelight service at Trinity Church, Greenville, was televised over station WGVL-TV, and also broadcast over radio station WFBC. Dr. Wynne Boliek, pastor, said it is possibly the largest church in the synod whose service has been carried by television and radio at the same time.

The Newberry College Singers presented a Christmas concert in the college gymnasium on Dec. 12. Sections of Handel's "Messiah" were sung. Prof. Jordan V. Boyd directed the program. Choruses from "Messiah" were rendered by the singers of television station WIS-TV, Columbia, on the same afternoon.

Holy Trinity Church, Anderson, attracted attention during the Christmas season with an outdoor manger scene, depicting the events of the Holy Night, presented by living characters. The Christmas story was recited by Pastor Alton C. Clark. Senior Choir supplied the music.



CHURCH COUNCIL MEETS: When the newly elected council of St. Stephen the Martyr Church in Urbandale, Iowa, met for the first time, Synod President Dr. Alfred J. Beil (right) sat in on the conference. St. Stephen was organized Dec. 19. Pastor Harold B. Jorgensen is shown above sitting in the center of the group. Flanking him (from left) are Treasurer Martin Blockhus, President Robert Bullis and Vice President William Bracklow.

WESTERN CANADA

Immigrants Welcomed in Fast-Growing Cities

By E. G. GOOS

EDMONTON—When St. John's Church in Edmonton erected a sign portraying a nativity scene and exhorting men "to put up with Christ in Christmas," many a passerby stopped for a careful look or a prayer. Christmas Eve services were crowded.

With moderate temperatures and roads open everywhere on the prairies, western Canadians spent an enjoyable Christmas in family-style, with turkey and all the trimmings—even for the more unfortunate, who received Christmas hampers from churches, welfare organizations, and for those behind prison bars. For those who had recently arrived, immigration authorities—the co-operation of other social agencies—provided a "Christmas Eve for New Canadians" with presentation by various

national groups of songs, dramatizations, and instrumental music. Each person attending brought a gift for someone, and in return received one. Canadian authorities are going all-out to make the newcomers feel at home here.

CHURCH MEMBERSHIP gains in the city churches come largely from among recent immigrants. Trinity Church, South Edmonton, received 84 families into its membership in 1954. Three fourths of them are recent immigrants.

With continued industrial expansion in Edmonton, bringing more people into this oil capital, schools and churches find it difficult to keep up with the population. Lutherans are taking their place in the church extension activity.

The Evangelical Lutheran Church has begun a new mission in Edmonton and another in Calgary. Christ Church (ALC) has moved into a new location, building a church. Augustana has received the green light for a new mission close to the ULCA

WESTERN CANADA . . .

Faith Church. The ULCA missionary in Bonnie Doon area expects to begin services in the near future. The ULCA's Synod of Western Canada also has received approval for a mission in Calgary and one in Winnipeg.



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PASTORS OF THE ULCA Western Canada and Icelandic Synods, the Augusta church's Canada Conference, and the AL Canada District held a pastors' convocation at the Lutheran College and Seminary, Saskatoon, Jan. 3-7. Three synodical presidents, Dr. Karl Holfeld, Dr. J. E. Bebusch and the Rev. Otto Olson, discussed practical questions of parish work. Seminary faculty members, Dr. C. Kleiner and Prof. Martin Leeseberg, were assisted in the logical presentations by Dr. Eric Wahlstrom, professor at Augustana Seminary, Rock Island, Illinois.

The Rev. John Kunkel, formerly of Meadow Lake, Sask., has begun his duties at the Golden Spike parish, Spruce Grove, Alta. The Rev. Herbert Hartig, formerly of St. Mary's Church in London (England), has opened his ministry in the Spruce Grove-Stony Plain parish, vacated by Pastor A. Wilke, who is to organize a mission in Edmonton. The Rev. Alvin Querengesser, formerly of Langenburg, Sask., has accepted the call of Trinity Church, Winnipeg, vacant when Pastor Karl Wulf accepted the call of the Board of American Missions to develop an immigrant mission in Toronto.

PENNSYLVANIA

Wilkes-Barre Protestant Hear Famous Churchmen

By CALVIN E. HUMBERT

WILKES-BARRE—Some famous American churchmen came to Wilkes-Barre this morning as guests of the Wyoming Valley Council of Churches. The occasion was the first ecumenical institute, held on four Monday evenings during January, at First Methodist Church.

The series was opened Jan. 10 by the president of the United Lutheran Church in America, Dr. Franklin Clark Fry, who spoke on "Church Unity."

Dr. Fry, speaking to an audience of 100 persons, said: "Church unity does not come by compromise. It is not a matter of degrees."

(Continued on page 46)

HONESTY

in Church Building Fund Campaigns

hon'es-ty *n.* Truthfulness; freedom from fraud, deceit. *Syn.* Honor, integrity.

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PA.: WILKES-BARRE . . .

(Continued from page 44)

tion . . . Unity is the core and center of ecumenical movement and rests firmly on the word of God.

"Most people," he added, "think of church unity in which each one is renouncing part his pride, beliefs, and essential convictions." Dr. Fry said convictions must be sacrificed "by diluting or trimming down."

The three essential approaches to church unity, Dr. Fry said, are agreement in doctrine, a common church order based on communion, and fellowship. He warned agreement can turn into evil when it becomes rigid beyond the essentials of faith.

Dr. Fry was followed on Jan. 17 by Liston Pope, dean of Yale University Divinity School, whose subject was "Intergroup Relations."

Speaker for the Jan. 24 meeting was Elton Trueblood who spoke on "International Relations." Dr. Trueblood, a Quaker philosopher and author, is chief religious policy for the U.S. Information Agency. The cycle will be concluded Jan. 31 by Ralston Young whose theme will be "Christian Vocation." Ralston Young is famous "Red Cap 42" at New York's Grand Central Station who, as *Reader's Digest* once put it, will not only carry your baggage but "if you let him, will take on your sins too."

WILKES-BARRE LUTHERANS were told the church counts on them in helping solve the problem of 90,000 European refugees awaiting settlement in America. The Committee for the Lutheran Refugee Service held its first meeting in the parsonage of Messiah Church in December. Mr. D. Ellinger of Pittsburgh, area director of Pennsylvania Committee of Lutheran Refugee Service, explained what Lutheran churches intend to do in assisting prospective immigrants, and suggested that organizations within each congregation take responsibility for bringing one family to the United States. Pastor William J. Leisner, conference chairman, presided and will

information to any person or group interested in assuming sponsorship of refugees. LEADERSHIP TRAINING SCHOOLS in Grace Church, Lehigh; St. John's Church, Wilkes-Barre; and the Nescopeck-Hobbie churches reported excellent attendance figures. Three courses are being offered Jan. through Feb. 15 at St. Mark's Church, Scranton. The topics are: "Introduction to Teaching," "God's Masterbuilders," and "Introduction to the Old Testament." St. Mark's Pastor Walter P. Fatterly conducts the courses.

TRINITY CHURCH, Hazleton, celebrated a dedication and renovation service of church chapel Dec. 5. The observance coincided with the celebration of the thirtieth anniversary of Dr. H. Clay Bergstresser's pastorate. In its eighty years of existence, Trinity Church has had only two pastors. Dr. John Wagner, who organized the congregation, died it 50 years.

THE AUTUMN Clothing Appeal of 35 churches in the Wilkes-Barre-Scranton area collected 10,392 pounds of garments and shoes for the needy overseas . . . St. Paul's Church, Scranton, dedicated a Wick's pipe organ on Christmas Eve.

Changes of Pastorate—

CANADA

WALKER, WALTER. From St. Peter's Church, Godhavn, Ont. To London, Ont., mission.

WILF, KARL. From Trinity Church, Winnipeg, Man. To Toronto, Ont., to organize congregation for immigrants.

CENTRAL PENNSYLVANIA

WILSON, GEORGE D. From St. Paul's Church, Williamsport. To Bethany Church, Allentown.

WILSON, F. WILLIAM. From St. Paul's Church, Columbia, S. C. To St. Clairsville parish.

WILSON, ROBERT E. From New Franklin parish. To Friedens parish.

WILSON, CHARLES P. From chaplaincy. To Wadsworthville parish.

WILSON, CHARLES W. From Portage-South parish. To Air Force chaplaincy.

ILLINOIS

NEAL, HENRY F. From St. Paul's Church, and Trinity Church, Rock Grove. To Christ Church, Sharon, Wis.

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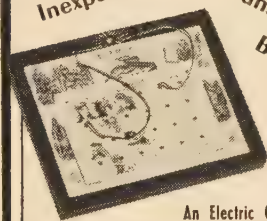
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ster City, Ia. To First Church, No-
Platte.

OHIO

GERBERDING, DAVID R. From Martin
ther Church, Milwaukee, Wis. To Trin-
Church, Akron, assistant pastor.

PEERY, T. BENTON. From St. Paul's Church,
Wichita, Kan. To Christ Church, Can-

SMITH, RICHARD L. From St. Mar-
Church, Bowling Green. To Our S-
iour's Church, Trilby, Toledo.

WILLER, RUDOLPH H. From Christ Church,
Cambridge. To St. Paul's Church, Ak-

PACIFIC

HOLMQUIST, GEORGE L. From Faith Church,
Salem, Ore. To St. John's Church, C-
halis, Wash.

KRAGTHORPE, MAYNARD. Mission develop-
From St. John's Church, Lakewood,
coma, Wash. To Renton (Kennydal-
Wash. 10240 108th Ave., S.E.

NEVE, HERBERT. From Faith Church, Ex-
ett, Wash. To American Association
Jewish Evangelism.

WESTERN CANADA

SEVOLD, RAYMOND. To Flin Flon pa-
Man.

DECEASED

Dr. Alfred Riley Beck

Dr. Alfred Riley Beck, former presi-
of the Tennessee Synod, died Dec. 17 in
Lowman Home at White Rock, S. C.
was 87.

Born in 1867 in Davidson County, N.J.,
the Rev. Mr. Beck graduated from Les-
Rhyne College and Philadelphia Semini-
Married to Carrie Bell Leonard, he
two children, a daughter who died in
fancy and a son, Waldo McRee Beck.

Ordained in 1892, he served pastorate
Manassas, Va.; Holly Grove, N. C.; Cha-
S. C.; Albemarle, N. C.; Mt. Jackson,
Dallas, N. C.; Statesville, N. C.; She-
doah, Va.; and Newton, N. C. He se-
two terms as secretary and three term
president of the Tennessee Synod. He
editor of The *Catawba Lutheran* and

member of the Ways and Means Committee planning the merger which resulted in the United Lutheran Church.

The funeral service Dec. 19 in Beth-Eden Church, Newton, N. C., was conducted by Synod President F. L. Conrad assisted by Pastor R. N. Peery and Superintendent L. E. Ackwelder of the Lowman Home.

Mrs. A. Ellsworth Grove, Jr.

Mrs. Velma Grove, wife of the Rev. A. Ellsworth Grove, Jr., died Sept. 10 at Lankenau Hospital, Philadelphia. Mrs. Grove, native of Bangor, Pa., was educated at Bangor High School and Stroudsburg, Pa., State Teachers College. She taught school in Bangor and was organist and choir director for the Plainfield Lutheran and Reformed Church. In later years she assisted Pastor Grove in his work in the Nuremberg and Ridge parishes. The funeral service was conducted in St. John's Church, Ridge Valley, Pa., by the Rev. David F. Longacre. Burial was at Bangor. Dr. J. Frederick Hite officiated.

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IN CONCLUSION

THE ELEVEN AIRMEN aren't the only Americans imprisoned in Red China. Nobody on this side of the world knows exactly how many there actually are, but Lutherans should be painfully aware that there is at least one more—ULCA Missionary Paul Mackensen.

When the Red government last November made the announcement of the imprisonment of the fliers as "spies" they confirmed the suspicion that others may be held also. The November announcement was two years late—the actual arrest had occurred in 1952.

THE BIG QUESTION that confronts thoughtful people in such a situation is the next step. There are always impetuous hotheads, like the senators who immediately called for an act of war, like a blockade, against Red China. This, they indicated, could be a "preventive war"—whatever that is. To start a war to prevent one is a little like killing yourself so you won't die.

To most of us, such suggestions seem curiously out of place when made by supposedly responsible leaders of what we consider to be a Christian nation. In the sight of God, killing a Chinese or a Russian is not much different from killing a Frenchman or your next-door neighbor.

It was speedily pointed out that any such aggressive move would not help free the imprisoned Americans. It would more likely cost their lives—and in the course of time, the lives of millions of others as well. President Eisenhower pleaded that common sense prevail. Secretary of State John Foster Dulles turned to a biblical quotation in urging Americans to be "slow to anger." UN Representative Henry Cabot Lodge has added that present negotiations lead him to hope

for ultimate release of the airmen.

To expect that the Chinese Reds would release prisoners simply because they asked them to isn't realistic. But to expect them to bargain fairly is another matter. After all, American arms are being used in the sniping attacks which the Formosa forces of General Chiang made against coastal points. The U.S. has detained 35 Chinese students who would like to return to their own country, who are too well educated in subjects like nuclear physics.

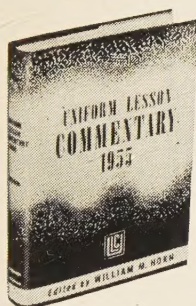
CHRISTIAN PEOPLE have a right to be concerned about all the compromise and undercover activity that world diplomacy features. It may not be possible to insist upon Christian principles in a field of international politics.

But some leaders today—President Eisenhower and Secretary Dulles, for example—bring into their statesmanship a strong conviction that love for their fellowmen and a desire for peace in the world are not incompatible with successful diplomacy. If there's such a thing as Christian statesmanship, they exempt it. Surely they ought to be supported by the prayers and the good will of all who follow the way of the Prince of Peace.

Even devoted Christians may not achieve perfect results. The devil, the world and our own flesh are always working against God's plans. Failure is a fact of man. Sometimes we are compelled by circumstances to leave the high level of God's will and settle our differences on the lower plane of expediency. We may not be able to convert to our point of view those who will listen to no voice except their own lust for power. But at least we can do as is try.

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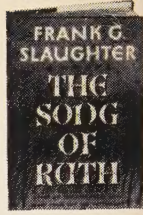
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